VOL. 41 NO. 11 Lessons for February NOVEMBER 1954

The Pumpkin Pie Glorified

Bertha F. Cozzens

How many times have you heard a speech about this or that being great,
But what's more noble than Pumpkin Pie bedded snugly in a plate?
It isn't just a pie to me, it's filled with memories rare,
The children by the kitchen stove are all mixed up in there.

It's flavored with spices from afar, what a story they could tell!
Of countries far across the sea where other people dwell;
Of gardens where a big round moon shone on the flowers below,
And the sun in all its glory helped the fragrant spice to grow.

A wheat field serenaded by the bluebird and the lark,
A handsome pumpkin flirting, and who promptly lost his heart
To a gentle zephyr breeze who dropped briefly by his side
To view with admiration the marvel of his size.
And he sighed as he watched her drift away across the waving grain,
For he knew he must stay to complete his task, and on the vine remain.

And then the eggs, a work of art, a miracle of creation,
Let bells ring out, let symphonies give a magnificent ovation,
For as they pop out of the shell and in the bowl they drop,
You've got a mixture there, my friend, to make your eyelids pop.

And now, you take the cool, white milk stored from a summer's sun,
Of pleasant days with "Bossy Cow" whose work was so well done.
Now pour it in and, drop by drop, you watch it take its place
Among the immortal gifts of God, a hymn of praise and grace.

Ah! Now you've got a mixture there that's history in the making!
Just sniff the aroma in the air the time that pie is baking.
It's one of those moments in our lives when trivial things won't matter,
As we pause awhile in our busy day, that Pumpkin Pie to flatter.

Oh! That luscious Pumpkin Pie, the top all flecked with gold,
And as I dig my teeth deep in, the half can never be told.
As each loved one takes a piece, his face is all aglow;
There's a feeling of real happiness to watch the portions go.

So when we give our thanks to God for blessings day by day,
Put in an extra word or two, let us not forget to say,
"We thank thee Lord for sun and rain, and all good that in them lie
That combine the wondrous making of a family Pumpkin Pie."

The Cover: Old Pinion Pine, Near Moab, Utah
Photograph by Willard Luce

Frontispiece: Field of Pumpkins
Photograph by Ewing Galloway

Cover Design by Evan Jensen

From Near and Far

The Relief Society Magazine is wonderful, and the spiritual guidance I get from it is priceless, since we live so far from a branch that we don't get to meetings often.

—Mrs. Velma Divis
Ulysses, Nebraska

I do appreciate our Magazine very much, and I can assure you all that I think what a great comfort you must bring to all with whom you come in contact. I have always felt I belonged West. I stayed with an aunt in Shelley, Idaho, and made a number of friends there. My wish is to come West some day with my husband and two children.

—Mrs. Ethel Hackett
Clayhole Cottage
Kelty, Fifeshire, Scotland

I love Relief Society, and have attended the meetings as often as I could. Last winter I would wake my baby from his nap, feed him, and away we'd go along the cold, snowy sidewalks down to the . . . ward, just a few blocks away. I also joined the Singing Mothers. I always held my baby on my lap and my big boy played around while we practiced. Unfortunately I am about the only young matron in our ward who attends. I urge all young mothers to come out to meetings and see what they've been missing. I read *The Relief Society Magazine* from cover to cover. I never imagined there was such a *Magazine*, so pure and undefiled . . . .

—Melba L. Lucas
Ogden, Utah

I do not know who has been responsible for sending me *The Relief Society Magazine*, but would just like to say that I have enjoyed receiving it these past twelve months that I have been in Japan. Though it might seem a little unusual, I have enjoyed it if for no other reason than reading of Church activity back home.

—Corporal Ernest D. Oater
United States Marine Corps
C/O Post Master,
San Francisco, California

I have read our *Relief Society Magazine* for many years and was our ward representative for a few years. Here is a poem I wrote about the *Magazine* many years ago:

When you are blue and lonely
And in need of a kindly friend,
Just get our *Relief Society Magazine*
And read it from beginning to end . . . .

—LePreal McKnight
Heber, Utah

I feel impressed to thank you for the little gem I found in my mailbox yesterday (the September *Relief Society Magazine*). First of all, I read the conclusion of the serial "The Falling Shackles" by Margery S. Stewart, and felt within myself the peace that came to Papa Tobler . . . . Then I read the article "A Heavenly Banner" and wept a little, as I always do, when a feeling of patriotism and gratitude for this great country surges within me . . . . The story "No Secrets Between Them" brought to my mind the lesson in courage which my own dear mother taught us in her last illness . . . . Beulah Huish Sadleir's poem "Traditional" was choice . . . . I will always remember my mother who used to hold up our *Relief Society Magazine* and say, "This little book is worth its weight in gold."

—Emily W. Brewer
Ogden, Utah

As always, I did enjoy the September number. "Where Are the Nine?" by Sylvia Probst Young is fine. The little article "Ralph" (by Dorothy A. Johnson) is touching, and the two short stories "The Long Night" (by Maurine B. Hansen) and "No Secrets Between Them" (by Dorothy Boys Kilian) are excellent. I enjoyed the serial "The Falling Shackles" by Margery S. Stewart. Her handling of the foreign brogue was outstanding.

—Frances C. Yost
Bancroft, Idaho

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

RELIEF SOCIETY GENERAL BOARD

Belle S. Spafford - - - - - - President
Marianne C. Sharp - - - - - First Counselor
Velma N. Simonsen - - - - - Second Counselor
Margaret C. Pickering - - - - - Secretary-Treasurer

Mary G. Judd, Anna B. Hart, Edith S. Elliott, Florence J. Madsen, Leone G. Layton, Blanche B. Stoddard, Evon W. Peterson, Leone O. Jacobs, Louise W. Madsen, Aleine M. Young, Josie B. Bay, Christine H. Robinson, Alberta H. Christensen, Mildred B. Eyring, Helen W. Anderson, Gladys S. Boyer, Charlotte A. Larsen, Edith P. Backman, Winniefred S. Manwaring, Elna P. Haymond

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - Marianne C. Sharp
Associate Editor - - - - - - - - - Vesta P. Crawford
General Manager - - - - - - - - - Belle S. Spafford

Vol. 41 NOVEMBER 1954 No. 11

Contents

SPECIAL FEATURES

The Greatness of Relief Society ... Belle S. Spafford 716
"But One Thing Is Needful" ... Marianne C. Sharp 721
Be Ye an Example ... Velma N. Simonsen 724
Report and Official Instructions ... Belle S. Spafford 727
Gift Books for Children ... Abbie H. Wells 741

FICTION

A Little More Spirit ... Carol Read Flake 734
A Sure-Enough Seamstress ... Mabel Law Atkinson 749
Contentment Is a Lovely Thing ... Dorothy S. Romney 754

GENERAL FEATURES

From Near and Far ... 714
Sixty Years Ago ... 745
Woman's Sphere ... Ramona W. Cannon 744
Editorial: Praise and Thanksgiving ... Vesta P. Crawford 746
Notes to the Field: **A Centenary of Relief Society** Placed in Public Libraries ... 748
Notice to Contributors of **Relief Society Magazine** ... 748
Notes From the Field: Relief Society Activities ... Margaret C. Pickering 761

FEATURES FOR THE HOME

Make Baby Some Rattle Shoes ... Nell Folkman 752
Mary S. Young Learned to Paint at Seventy-Eight ... 759
A Letter From Mother ... Clara Horne Park 760
A Different Christmas Wreath ... Elizabeth Williamson 784

LESSONS FOR FEBRUARY

Theology: Instructions of Alma to His Sons ... Leland H. Monson 764
Visiting Teacher Messages: "For Just As Surely As This Director Did Bring Our Fathers ... Leone O. Jacobs 769
Work Meeting: Ranges ... Rhea H. Gardner 770
Literature: **Wuthering Heights** by Emily Bronte ... Briant S. Jacobs 772
Social Science: The Constitution of the United States, Articles IV, V, VI, and VII and Bill of Rights, First Four Amendments ... Albert R. Bowen 776

POETRY

The Pumpkin Pie Glorified—Frontispiece ... Bertha F. Cozzens 713
Transition ... Ella J. Skelton 720
Hands ... Verda Mackay 726
Too Many Memories ... Zera Wilde Earl 726
Poetry ... Mary Gustafson 733
Wherever You Are ... Evelyn L. Daines 740
Ultimate Conquest ... Iris W. Schow 747
Fall Cleaning ... Bernice T. Clayton 748
Friendship ... Elsie Sim Hansen 751
Family Night ... Mabel Jones Gabbott 753
Little Wise Men ... Lael W. Hill 758
Ephemeral Moment ... Thelma J. Lund 759
Autumn Rituals ... Eunice J. Miles 760
East Window ... Maryhale Woolsey 763
Time By the Heart ... Vesta N. Lukei 769
A Thought ... Gene Romolo 771
Reflection ... Pansye H. Powell 784

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 40 North Main, Salt Lake City 1, Utah, Phone 4-2511; Subscriptions 246; Editorial Dept. 245. Subscription Price: $1.50 a year; foreign, $2.00 a year; payable in advance. Single copy, 15c. The Magazine is not sent after subscription expires. No back numbers can be supplied. Renew promptly so that no copies will be missed. Report change of address at once, giving old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Manuscripts will not be returned unless return postage is enclosed. Rejected manuscripts will be retained for six months only. The Magazine is not responsible for unsolicited manuscripts.

The Greatness of Relief Society

President Belle S. Spafford

[Address Delivered at the Annual General Relief Society Conference September 30, 1954]

I am deeply grateful today for the privilege and blessings of this conference, for the faith, for the unity, and for the spirit of sisterhood that exists among us. I am grateful for the presence of General Authorities of the Church whose direction, support, and encouragement are indispensable to us. I am particularly grateful for the presence of President Stephen L Richards and for his willingness to address us today. It is impossible to overestimate the value to us, as organized women, of having with us in our conference God's chosen leaders among men. One who has known this blessing feels deeply its lack when attending a gathering of women where Priesthood authority is not present.

I am deeply grateful for my membership in the Church and for the knowledge which I have of the divinity of Christ and the truthfulness of the restored gospel; for the blessings and watchcare exercised over me by my Father in Heaven in my daily comings and goings; and at this time I am particularly grateful for the watchcare vouchsafed me as I traveled about in foreign lands during the summer months.

I am grateful for the missionaries who are proclaiming the gospel to the nations of the earth. As I noted the earnestness with which the missionaries in Europe were performing their labors, the purity of their lives, and the sincerity of their testimonies, I felt to love them every one. I bring to the mothers of these missionaries their love and their greetings. I assure the mothers of the great importance of the work in which their sons and daughters are engaged.

I am grateful for the lives of the young Latter-day Saint men and women in the armed services overseas, who are upholding the standards of the Church. They too, are performing missionary service. I recall one young man who waited for me after the sacrament meeting in Germany one Sunday. He said, "Sister Spafford, I guess everyone asks you to remember them to someone when you return home; but if it is not imposing, I would surely appreciate it if you would call my mother and tell her I'm fine. I know how anxious she is about me." Then with great earnestness the boy added, "Every night I pray God to bless my mother for the good teachings she has given me." God will answer the prayers of that boy and he will bless that mother for teaching her boy the principles of righteous living.

I am grateful to live in this beautiful land of America declared by God's prophets to be a land of promise, a land choice above all other lands; a land of great cities and productive farms; a wonderland of broad rivers, blue lakes, lofty mountains, and expansive plains; a progressive land; a Christian land whose

culture is enriched by the contributions from many cultures.

I am grateful for my United States citizenship, for the privilege of belonging to a nation whose citizens are assured basic freedoms by a divinely inspired Constitution—where I may go to the church of my choice, unrestricted. (When one has talked with a young man who was imprisoned and severely beaten for possessing a Book of Mormon and a few gospel tracts, he realizes the greatness of this freedom.)

I am grateful to belong to a nation where I may express my opinions freely; where I have the right to own property, to work, and save, and make provision for my future; where I may maintain my simple home and rear my children according to my own desires and standards; where I may go forward and improve my own conditions and pursue the interests that make me happy without any unnecessary fears, restraints, or restrictions — rights guaranteed me by a government in which I have voice.

I am grateful today, perhaps more than any other time in my life, for my membership in Relief Society, for the inherent greatness of this organization, Priesthood directed and guided by the light of the gospel.

These are blessings to which most of us have become so accustomed that, at times, we are inclined to take them almost for granted. Only as one sees the absence of them does he fully and deeply sense their magnitude.

AND now I would speak of Relief Society and its place among women's organizations of the world. I trust that what I say will in noway seem boastful. I assure you I speak with humility.

I recall in the past reading the old *Woman's Exponent* and noting with interest the title on the front page which read: "For the Rights of the Women of Zion and the Rights of the Women of All Nations."

I also recall a phrase used many times by the early-day Relief Society leaders which engaged my attention. It read: "Standing as we do at the head of the women of all the world."

Picturing those pioneer women, more or less isolated from the world, locked away in the fastnesses of the Rocky Mountains, struggling at the side of their husbands to establish homes and wrest a living from hard and barren soil, trying to build a community that would help them to survive and, at the same time, endeavoring to do their part in the establishment of their little Relief Societies, I smiled that they should envision themselves as "Standing at the head of the women of all the world."

However, as my experiences have been widened, as my perception has been deepened, as my knowledge and understanding have been increased, I no longer smile. Rather, I marvel that, young as was the work and new to them as leaders, they should have had so enlightened a concept of the place of Relief Society among women's organizations of the world and of their position as its leaders.

As most of you know, during the summer months it was my privilege to attend the triennial conference of the International Council of Wom-

en at Helsinki, Finland, and to serve as chairman of the delegation of the National Council of Women of the United States. This conference brought together many distinguished and able women representing influential women's organizations from thirty-four free nations of the earth, whose total membership would be counted in terms of millions.

I vividly recall the deep feelings that stirred within me at the formal opening of the conference as it became my privilege to lead the chairmen of the respective delegations on to the dais of the festival hall, and, as the chairman of the National Council of Women of the United States, the world's leading nation, to stand in front of the glorious Stars and Stripes and be formally introduced. For one brief moment there flashed into my mind the phrase at which I had so often smiled and which at that moment seemed almost prophetic—"Standing as we do at the head of the women of all the world."

During the conference, I had opportunity to meet the leadership, to learn the purposes, to become more or less acquainted with the programs and accomplishments of women's organizations from many nations of the world.

TODAY I pay tribute to these leaders and to the organizations which they represent. The leaders are serious-minded women dedicated to the accomplishment of good as they see it. They are organized for instruction to their members, for mutual edification, and service to humanity. It would take this entire session to present to you, even briefly, the varied interests and activities of the many affiliates of the International Council of Women. Their aims and programs vary so considerably that they cannot be brought under a few classifications. The traditions, cultures, social and economic development, the political life of the nations wherein the various organizations operate differ greatly, making it difficult, at times, for the council to project for consideration matters of equal interest and concern to all. However, there are some things on which all agree. As an International Council of Women they assert their belief in education, in culture, in the removal of prejudices and misunderstandings between individuals and peoples, in the preservation of the dignity of women, in social justice, and in the maximum spiritual development of mankind.

They subscribe to the belief that the age-old role of mother and homemaker remains today the primary role of woman. They regard good homes as the basis of man's well-being and the fundamental cornerstone of a good society.

They support the contention that moral well-being is basic to a strong, enduring, and expanding world civilization, and that it is accorded too small a part of the organized and co-ordinated efforts of countries and their peoples.

They believe that women must be the preservers of the human and spiritual values in community life. And now that civilization has reached the threshold of the nuclear age, it is their contention that women must do their part in guarding against the misuse of the forces of nature.

These are all matters we as Relief Society women hold at heart. But a question arises: Wherein are we different from other women's organizations whose work is animated by goals toward which we ourselves strive? Wherein lies our right to claim pre-eminence among women's organizations? Recalling my feeling as I was introduced at the opening session of the conference, I knew full well our position comes not by virtue of my standing on a platform or by any worldly recognition that might be accorded us.

My feelings led me to consider the elements which go into making a great woman's organization. My contemplation brought me to the conclusion that any society of women to be great must be well founded; its purposes must be important to the well-being of people; its program must be capable of fulfilling its purposes; and its affairs must be administered by capable leadership devoted to its cause.

Countless numbers of women's organizations conform to these standards. Relief Society conforms to them.

WHAT, then, does Relief Society possess in addition to all this? I realize the inadequacy of words to define the elements that give Relief Society transcendency among women's organizations of the world. An understanding of this lends itself to feelings more than to verbal expressions. This knowledge is the testimony of the heart rather than the mind. Nevertheless, I call your attention today to a few things. Relief Society is pre-eminent among women's organizations because it is God's organization for his daughters here upon earth. It was founded under the inspiration of the Lord bestowed upon the Prophet Joseph Smith; it was organized "under the Priesthood and after a pattern of the Priesthood." Relief Society women are women embarked in the service of God, and it follows that they are embarked in the service of their fellow men. Ours is not a man-made society—a higher power is operating to bring about the fulfillment of the purposes of Relief Society.

The light for which organized women are reaching in many of their programs has been ours for more than a century. The hazy paths along which they are slowly feeling their way are clearly illumined for us by the revealed word of God. The power inherent in them is decreed by human determination. The power inherent in Relief Society is God ordained.

The great disciplines of the gospel of Jesus Christ give to us unbounded strength.

I have seen the power of Relief Society literally to transform the lives of women; to make of them, as the Lord said to Alma, "new creatures."

It makes their burdens light. In faraway Finland I found Relief Society women, who by their own words "had suffered much." They were sweet-spirited, poised, capable in their leadership, and they were radiantly happy women. Just as I saw this in Finland, so I saw it in the other European countries, so I have seen it at home.

I have seen the spirit of Relief Society touch the hearts of women and, rising above the barriers of nationality, race, social and economic

position, make of them sisters in very deed, ready to labor and minister to one another as well as to those about them. Entirely forgetful of self, I have seen them tenderly and tirelessly minister to the sick and patiently care for the aged.

I wish you all might see some of the little welfare rooms in the faraway missions filled with neatly packaged, usable clothing and other commodities, representing the labor and the love of Relief Society women, ready to meet the emergent welfare needs of their people. I have attended programs, handwork exhibits, socials; I have listened to Singing Mothers concerts—all a glorious reflection of the power of the society to utilize and develop the talents and the tastes of the women.

Few organizations in all the world have so comprehensive a program as does Relief Society. There is not a worthy interest or a woman's talent that cannot be nourished in this wonderful society. Relief Society reaches into every avenue and touches every aspect of a woman's life.

Personal ambitions so damaging in some women's organizations and so conducive to disharmony among members, has little place in Relief Society. With lines of authority and positions within the society well defined by Priesthood authority, Relief Society goes forward practically devoid of this disturbing and often destructive influence. Relief Society is a society of order, regulated by a righteous and inspired Priesthood.

My visit abroad has deeply impressed me with the importance and magnitude of the work of the Relief Society. My vision has been enlarged until today, like the early-day sisters, I recognize the true greatness of Relief Society.

Today the Lord has given us influence among women's organizations of the world. It is our responsibility so to conduct our lives and our affairs that this influence may be ever widened for the blessing and the benefit of our Father's children.

In conclusion I say to you—sisters, value that with which you have been blessed. Never underestimate its beauty, its importance, its power, and its influence for good. Make it ever more potent as an organization proclaiming the Master's way.

Transition

Ella J. Skelton

The field of yellow, ripened grain must kneel
Beneath the reaper's blade. Each golden head
Is crushed, and precious hearts are ground to meal;
Then we enjoy a loaf of wholesome bread.
The fairest flower must wither, fade, and die,
And thus it bears, and scatters forth its seed;
The tree, majestic, soaring to the sky,
Must fall to earth, and fill the builder's need.
So we, alas, transition must endure,
To know the destiny of God's great plan;
Time's juggernaut is pressing evermore,
Toward eternal betterment of man.
Fear not, my soul! To sleep beneath the sod
Is only change . . . immortal life with God.

"But One Thing Is Needful"

Counselor Marianne C. Sharp

[Address Delivered at the Annual General Relief Society Conference September 30, 1954]

I feel very humble this afternoon, and would ask an interest in your faith and prayers that what I say may be in accord with the spirit of the Lord. In that great vision of Moses as recorded in the Pearl of Great Price, he was told by the Lord God: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). And in that mighty prayer uttered by the Savior before he went to his suffering in the garden of Gethsemane, he declared, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

If we, as daughters of our Heavenly Father, would know the Father and the Son hereafter, it behooves us to study the words about themselves they have vouchsafed to us. How may we know Jesus Christ unless we seek an understanding of the scenes and experiences he passed through in mortality, and then live in accordance with our understanding?

Do we realize that in spite of the different civilizations at the time of Christ and now—of trudging the dusty miles instead of flying through the heavens, of beating clothes against rocks, perhaps, to wash them, instead of turning a switch—that the fundamental experiences of our sisters of that day and our own day are basically the same? In spite of modern conveniences we are still as was Martha "cumbered about much serving," and we must remember the words of Jesus in reply to Martha's complaint of her sister Mary—who sat at Jesus' feet, and heard his word: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:42). We must not let the perplexities of today's living exclude the one thing needful of hearing and doing the will of the Lord.

As we strive to gain understanding and put ourselves in the experiences of our sisters of a former day, we realize better the requirements which will be made of us to gain like blessings. For God is no respecter of persons, and we may well ask ourselves: Have I the faith to win that reward? Would I be worthy to feel the ecstasy of joy she did?

As we consider the life of Mary the "mother of the Son of God, after the manner of the flesh" . . . "A virgin, most beautiful and fair above all other virgins" (I Nephi 11:18, 15), as Nephi describes her, we are impressed by her obedience, selflessness, and the suffering which came to her. While her life and destiny were glorious, her way was hard. Simeon foretold to her even when Jesus was in his early infancy . . . "a sword shall pierce through thy own soul also . . ." (Luke 2:35).

We are told more than once that Mary kept all these things and pondered them in her heart.

In contradiction to the false cult that has grown up about the worship of Mary herself, the scriptures make plain her true role as the earthly mother of the Christ. When her sinless Son was but twelve years of age, he reminded her, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49). From two other incidents that are recorded, it would seem that the divine mission of her Son was ever kept before her even if imperfectly understood by her. Once when Jesus was told that his mother and brethren sought him, he replied: ". . . Who is my mother? . . . . For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Mt. 12:48, 50). And once when a woman in a company called out, "Blessed is the womb that bare thee," (Luke 11:27) he replied, "Yea rather, blessed are they that hear the word of God, and keep it" (Luke 11:28). We are led to conclude that throughout Mary's life she lived according to her reply to the angel at the Annunciation, "Behold the handmaid of the Lord; be it unto me according to thy word . . ." (Luke 1:38).

In his dying moments Jesus' thoughts were concerned with both his earthly mother and his Eternal Father, as he entrusted the care of his mother to his beloved disciple John and his spirit he entrusted to his Eternal Father.

The trials and sufferings of Mary's life were rewarded by the knowledge of the resurrection of her Son. We are told in Acts that she continued in prayer and supplication with the brethren.

FROM the beginning of Jesus' ministry in Galilee, faithful women followed him and ministered unto him of their substance, and went up with him to Jerusalem that last time. Some of his most sublime teachings were directed to women. It was a woman of a race despised by the Jews, to whom he declared ". . . but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). To her he also revealed himself as the Christ. It was a woman of Canaan whose faith in him was so great that she persisted, even in the face of his denial to cure her daughter of an unclean spirit, and presented her appeal so adroitly that the Savior consented to heal the daughter though she was not of Israel. Such persistent faith can also avail us as mothers today.

Jesus used the story of a widow constantly petitioning a judge for redress to teach the need of persistent prayer to his Father. As an example of the saving power of faith, he pointed out to his discourteous host our sinful sister who washed Jesus' feet with her tears, dried them with her hair, and continued to kiss his feet in adoration and anointed them. Her repentance won forgiveness. (See Luke 7:36-50.)

The widow who threw her two mites into the temple treasury was revealed by the Master as one who had given all her substance. Speaking of other donators Jesus declared, "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:44).

Exceeding faith in the healing power of Jesus was exemplified by our sister who knew that if she could but touch the border of Jesus' garment, she would be healed. Through some power of which we know not, Jesus felt virtue go out of him. When she made herself known he promised her, ". . . thy faith hath made thee whole; go in peace . . ." (Mark 5:34).

Contemplate the reward bestowed upon the widow who had her only son restored to life, and rejoice with our erring sister who was commanded, "go, and sin no more" (John 8:11), and who had opened to her understanding the mighty principle of repentance, so necessary to each of us, as we live our lives.

CONSIDER again the sisters Mary and Martha of Bethany and their brother Lazarus, in the blessed companionship they enjoyed with Jesus, all of whom he loved. Both of these sisters stand as examples to us of devotion and faith—Martha with her great knowledge of the resurrection as she said, speaking of the death of her brother, ". . . I know that he shall rise again in the resurrection at the last day" (John 11:24) and her declaration of Jesus' Messiahship, ". . . I believe that thou art the Christ, the Son of God, which should come into the world" (John 11:27).

It was her sister Mary who came before the Passion Week as Jesus sat at supper and anointed him with the precious spikenard in the alabaster box. You will recall that in response to Judas Iscariot's complaints, the Savior prophesied, "For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 26:12-13).

And then we come to the transcending experience of our sister Mary Magdalene, out of whom Jesus cast seven devils. Faithful Mary was near the cross at the crucifixion, she was at the burial, at the tomb early in the morning, and the first to see the resurrected Christ. What love, service to others, and devotion must have been hers to merit the blessing of exclaiming, "Master," as she recognized her risen Lord.

Such great and glorious blessings came to our sisters of a former day because they earned them, for in this dispensation the Lord has said: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated" (D. & C. 130:20-21).

Blessings await us, if we will earn them as did our sisters of a former day by obeying the laws on which they are predicated. And as we go about our lives of service and learning in Relief Society, let us often recall the words of Christ to Martha: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:42).

Let us choose the one thing needful—of hearing and doing the will of the Lord—and it will not be taken away from us. That we may all do so is my prayer.

Be Ye an Example

Velma N. Simonsen

[Address Delivered at the Annual General Relief Society Conference September 30, 1954]

I feel very thankful for the privilege of being here today, and it is gratifying to see the overwhelming number who are assembled here. It is an evidence of your devotion to the worthy cause in which we are engaged.

The Lord Jesus Christ, teaching his disciples, called attention to the importance of their position and place in the world. He did this, notwithstanding that men considered the disciples of small consequence. He told them that they were the salt of the earth, the light of the world. He encouraged them to effort and achievement by showing them that their exalted positions would avail them little unless they made proper use of their high callings. He pointed out to them that, ". . . if the salt have lost his savour, wherewith shall it [the earth] be salted?" (Mt. 5:13). They were called, ". . . the light of the world. A city that is set on an hill cannot be hid" (Mt. 5:14) but were cautioned that " Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Mt. 5:15) meaning that, while they were full of light and knowledge it was improper to hide that knowledge. It should be diffused abroad for the benefit of all.

They were then counseled: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16). These conditions and instructions apply to us today just as much as they did to those who lived in the days when these precious words were uttered. The commandment, "Let your light so shine before men, that they may see your good works . . ." is just as binding upon Latter-day Saints as it was upon the former day saints.

We sisters sitting here in this building are among those that are the salt of the earth, and in us is vested the gospel light, but it will avail nothing unless we consider ourselves of some consequence, unless we realize the importance of the positions and responsibilities which we hold, and let our light shine forth collectively and individually for the world to see and to follow.

We have been admonished by our Priesthood authorities to be a light unto our sisters, to be leaders of our Father's daughters in this generation. How will we discharge this responsibility? First by example. Example is the greatest quality of leadership—not only in the Church but in every phase of life. Brigham Young said, "The greatest and loudest sermon that can be preached, or that ever was preached on the face of the earth, is practice. No other is equal to it." It has been said that, "Precept is instruction written in the sand, and the first wave that comes along may obliterate the record, but example is record written

in rock which may endure throughout all eternity." Example is everything, and precept very little unless backed by example. President David O. McKay said, "In example we prove our worth."

First we must consider the example of our own lives. Are we conforming to the ideals and standards of the Church? We do not need to go into a discussion of what these standards are. We know what they are, or we should know, if we are leaders, and we know within ourselves if we are living in accordance with these standards.

WHAT we do not fully realize, perhaps, is how important the light of our own life is in teaching others these ideals and standards. If we would truly teach a truth to another we must first live that truth. If we would teach others honesty, we must be honest. If we expect loyalty from those whom we lead, we must loyally support those who lead us. Questioning, before those whom we wish to lead, of the instructions given us by our leaders injures the fine spirit of loyalty and co-operation that makes for successful leadership. If we would be zealous in fulfilling the commandment to spread the gospel of Jesus Christ to our neighbors, we must impress them with the value of the gospel in our own lives as reflected by our good works. Living the good life is really the only way to teach the good life.

Even our personal appearance is important in leadership. We have been told over and over again that our dress should be becomingly modest, neat, and clean. Many of today's fashions are not becoming to Latter-day Saint women. Let us not adopt such fashions to ourselves, but do let us be an example of fastidiousness in our neatness and cleanliness.

There is nowhere in the Church or in the world where good examples should be more evident than in our homes—that is where effective leadership should be most manifest. Since the art of making a good home is woman's greatest achievement, and since the maintaining of a home is her first responsibility, our homes should be examples of cleanliness, thrift, and spirituality, where the spirit of the Lord dwells, where religion is taught, both in our conversation and by our actions, and where our daughters are taught by example the fundamental arts of housekeeping. Under these conditions when the responsibilities of homemaking come to them, they will be free from the sorrows and perplexities which come from ignorance and inexperience.

Today, as we read the frightening statistics of divorce and delinquency even among our own Latter-day Saint people, and see the evil effects that come from broken homes, let us resolve that our own homes will be examples where children may see and absorb the sacredness of family life and the joys and responsibilities associated therewith, and that they may have a high view of marriage, realizing that it is not an arrangement to be terminated lightly. The greatest hope for the raising of the standards of the home, and thus of the community and the nation, is by the examples set by parents who know and love the Lord.

Today, I have but briefly men-

tioned two obligations resting upon us as Latter-day Saint women—that of making our personal lives worthy examples, and in maintaining true Latter-day Saint homes. Let us sense seriously all the responsibilities that rest upon us and be worthy examples in all our responsibilities.

May the Lord bless us all and be with us in maintaining our homes that they may be truly a city set upon a hill. May we, each as a Relief Society sister, be a lighted candlestick unto the thousands of women who look to us for guidance and leadership.. As President McKay has said, may we by our examples prove to be of great worth in building our Father's kingdom.

Hands

Verda Mackay

My hands were warm and trembling
As we knelt side by side
That day we spoke our wedding vows
And I became your bride.

Your hands were strong and confident
As they clasped mine that day,
And love for me was evident
In each glance sent my way.

Now our hands are joined by two,
A perfect work of art.
They'll cling to ours forever more
And captivate each heart.

Too Many Memories

Zera Wilde Earl

Yesterday I drove all up and down
Its tree-lined streets; the old place seemed the same;
I almost felt that from a shady lawn
Someone might wave a hand or call my name.
But these were strangers here; they could not know
I, too, had loved this town those years ago.

Amid its trees the chapel rested, dreaming,
And farther, where the town's rim used to be,
That silent city lay, its white stones gleaming,
Where slept those who would have remembered me.
There, while day died, I lingered, musing, till
The mountains on the east loomed dark and still.

The town's night life awoke now, twinkling, purring,
Bright neon signs urged me to pause, to stay,
But I had felt too many memories stirring;
The long road beckoned and I drove away.

Report and Official Instructions

President Belle S. Spafford

[Digest of an Address Delivered at the Annual General Relief Society Conference, September 29, 1954]

IT is with appreciation for the labors of the sisters and the blessings of the Lord that I bring to you a brief report of the status of Relief Society as shown in the annual report for 1953, together with a few instructions which it is hoped will be helpful to you in the conduct of the work.

Organizations and Reorganizations

At the close of 1953 there was a total of 209 stakes, an increase of thirteen over the previous year. There was a total of forty-two missions, an increase of one over 1952.

At the close of 1953 there were 3,451 ward and branch societies, an increase of 139 over 1952. During 1953 there were thirty-six reorganizations in the stakes and thirteen in the missions.

Missions

We are pleased with the progress of the work of Relief Society in the North American missions. A typical statement from an annual report is this:

> The work of Relief Society is progressing, bringing increasing strength to the branches and helping the members more fully to live the teachings of the gospel. More and more their testimonies are being borne through the goodness of their lives and through their love for one another.

Membership has increased in the missions; the visiting teacher program is being continuously expanded; generally speaking, the lessons are being well accepted and the quality of teaching is good. Emphasis is being placed on the welfare activities, particularly on the compassionate services. One less mission was on the *Magazine* honor roll in 1953, fifteen compared to sixteen in 1952.

A brief report of the work of Relief Society in the European missions as noted from my personal observations and from discussions with mission Relief Society presidents during my recent visit may be of interest to you. It is heartening to feel the strength of the Relief Societies there, their importance in the lives of the members, and their value to the branches. In most of the missions the Record Book, as well as the portions of the *Handbook* that apply to the missions have been translated. The recommended lessons are translated, and in most instances are being followed. Considerable effort is being made to encourage better teaching methods. The use of visual aids is being encouraged in some missions. Most of the missions have a publication wherein matters of importance to Relief Society are given space. Some of the mission Relief Societies issue bulletins regularly. The March and November programs issued by the general board are utilized. Relief Society work is considered at district conferences and considerable attention is being given to welfare activi-

ties. Sister Elizabeth Reiser of the British Mission reported their welfare activities as follows:

As a beginning to welfare, a few branches are supplying cupboards and gathering food and clothing and other welfare supplies.

"The Kindling Corner," which I have mentioned to many branches, will be a worthwhile project. Firewood sells here for three pence, sixpence, and one shilling per bundle and is needed all through the year. You would be interested to see the amount of wood now in sheds back of "Valerian," our home. The wood and coal have been salvaged; the wood gathered from forests, building areas, demolition, and other projects . . . . Scouts assisted with chopping and sorting the wood and placing it in sheds under cover. The visiting teachers can easily take a bag or parcel of wood and add a little comfort and warmth along with the gospel message.

New Relief Societies are being organized in the European mission, some of them among the wives of servicemen who appear to take great delight in Relief Society work. A number of these fine young women traveled long distances, carrying their babies with them, to participate in the Relief Society meetings held during my visit abroad.

I have noted an excellent spirit among the sisters and the work moves forward. Each time I met with the sisters, had it not been for language differences, I would have thought I was in a Relief Society meeting at home. How marvelous it is to travel so far from home and there find one's very own!

The Island missions are progressing, as are the South African and South American.

Sister Afton K. Shreeve of the Uruguayan Mission reports:

The women are especially pleased with the choice of lessons, particularly in the social science class, and as far as this mission is concerned, they are timely . . . . We feel that the people here were revived completely because of the visit of President and Sister David O. McKay and their son Robert in January 1954. A meeting was held especially for the women of the mission, wherein 184 were present. We received words of counsel and advice from Sister McKay and a wonderful spirit prevailed. We felt more united in spirit and purpose than ever before, and we believe the coming year will show substantial gain in attendance and accomplishments.

Membership

Membership in Relief Society shows an increase of 7,740 over 1952, making a total membership of 148,094. While we are grateful that so many new members have been added to our ranks, we feel to urge more intensified membership efforts. We must do our part to establish in the minds and hearts of Latter-day Saint women a positive faith in the basic eternal guiding principles of life. We must help them to know the divine plan for happiness and well-being. We have a responsibility to bring women into Relief Society, where they may learn these truths.

Visiting Teaching

The visiting teaching figures for 1953 show an increase in family visits of 191,788. A total of 2,432,032 visits was made during the year. These figures reflect not only the number of calls made to the homes, but countless hours of time, sincere prayer, conscientious study, and unselfish effort on the part of 56,602 faithful women who, month after month, rain or shine, go from house to house on their assigned districts, obedient to the call of those who preside over them,

and desirous of serving their organization and their fellows.

Educational Program

During 1953 there were 12,097 women engaged in teaching the educational courses. I recall in the first report I made to you as general president of Relief Society there were 7,335 class leaders. Our Relief Society lessons are planned to help us find the real values of life, to establish faith in God and in the teachings of the Church, to help women to see and appreciate the beauty and the goodness in life. They are planned also to give practical help in applying our faith to works. The measure of their worth is their influence in bettering our thoughts and our actions.

The theology course, "The Characters and Teachings of the Book of Mormon," has been extended one year, to be concluded at the close of the 1956-57 season. We regard this course as of immeasurable value to the sisters in helping them to gain a testimony of the divinity of Christ. I quote from an address given by the late Elder Matthew Cowley, of the Council of the Twelve, at a Relief Society general conference:

> I would like to bear my testimony to you about the book which you are studying in the Relief Society, The Book of Mormon. I know nothing about archaeology . . . . I know very little about the outside evidences of The Book of Mormon, but I have a testimony of the divinity of this book, and that testimony has come to me from within the two covers of the book itself.

Reports from 211 stakes and nineteen missions indicate 61,952 women or 41.82 per cent of the membership read the section of The Book of Mormon covered by the lessons for the past season. This was an increase of 260 over the number who did the reading assigned for the previous year.

I suggest you review the objectives of all of the other courses as set forth at the time they were introduced. They will stand as excellent guides and controls in the discussions.

Work Meeting

Intensive efforts have been put forth to strengthen the work meeting program. While the work meeting showed the lowest average attendance of any of our meetings in both the stakes and missions during 1953, still it showed the greatest percentage of increase. We urge stake Relief Society presidencies to give special consideration to this meeting during the forthcoming season. The responsibility for the program rests with the wards, circumscribed only by the purposes of the day as defined in the *Handbook*. However, stake officers are responsible for encouraging and helping the wards to make this meeting as attractive and helpful to Relief Society members as possible. We recommend that consideration be given this meeting in the president's department of a union meeting and in the officers meeting of the ward Relief Society conference during the coming season. We all know that skill in the art of homemaking remains of primary importance to women.

The course, "Selection, Care, and Use of Household Equipment," like all other work meeting activities, is under the direction of the work director counselor.

We note also that some Relief Societies are still without a sewing machine. A sturdy sewing machine,

in good working order, is indispensable to the work of the society.

Attendance at Special Classes

In connection with our educational program we observe with appreciation the growing interest in leadership programs offered by the Brigham Young University and other Church schools. We also are advised that some class leaders are attending special classes for the purpose of enlarging their understanding of subject matter and effective teaching procedures. Such additional effort on the part of the sisters to help themselves better fulfill their callings in Relief Society is commended. However, we point out that the approved directions for the teaching of Relief Society courses of study come directly from the general board; also, such special classes are not to be regarded as a substitute for a union meeting. We also point out that attendance at leadership programs and other special classes is in no way obligatory. This is a matter for individual determination. Officers may wish to show their support of such efforts by arranging for groups to travel or be housed together, where attendance takes the sisters outside their own geographic location. However, Relief Society funds as such (and this would include funds acquired through the sale of "authorized pattern" garments) should not be used to meet costs—either housing, transportation, or tuition. The general board also discourages special projects to raise funds for such purposes. I am sure you understand the reason for this.

The Relief Society Magazine

The Relief Society Magazine report for December 31, 1953, showed that the *Magazine* was going into 121,014 homes. The loyalty, zeal, and efficiency with which *Relief Society Magazine* representatives fulfill their calling is appreciated by the general board.

Ward Visits

We note with gratitude the excellent records made by stake officers in visiting the ward societies. Visits are of inestimable value, both to the ward and stake officers, in fulfilling their callings. You will note that the *Handbook* specifies that a stake board member should be in attendance at the March and November Sunday evening Relief Society meetings. Such attendance is highly desirable. However, where wards are so far removed from the stake center as to make only one, or, at most, two visits a year possible, we recommend that the visit be made to a meeting where the regular work is conducted rather than to a special meeting or social function, even though the stake may not be represented on these important occasions.

Charges for Luncheons at Stake Relief Society Conventions

We appreciate the splendid efforts put forth by the stakes in connection with the Relief Society stake conventions. There is one matter, however, which is causing a little concern. We note some stakes charge for the noonday luncheon. The Home Stake is assigned responsibility for making luncheon arrangements. The sisters attending a morning meeting, and who are required to stay through the luncheon period in order to attend the afternoon session, may be asked

to bring their own package lunch, with the Home Stake providing a suitable place for the luncheon to be eaten; or the Home Stake may provide the luncheon. In this event it is optional with the Home Stake as to whether or not the ward presidencies shall be invited. The size of the group participating in the convention, facilities for serving the luncheon, the funds available, and similar considerations should be the determining factors. Where the Home Stake provides the luncheon, we suggest that it be kept simple. The cost is a legitimate stake board expense to be met from stake board funds, if there is sufficient money in the treasury to warrant this expenditure without impairing the regular work of the board. These luncheons should not be used as a fund-raising program. Providing a simple luncheon should not work too great a hardship on a stake, since we try to rotate the Home Stake assignment so that the responsibility does not rest with the same stake year after year.

Temple Clothing

We are grateful for the success which has attended the opening of the Temple Clothing Department in Southern California, and for the support of the General Authorities of the Church, the local Priesthood authorities and the California stake and ward Relief Society presidents. This center for the distribution of temple and burial clothing located at the Church center on Soto Street in Los Angeles is under the management of Sister Josie B. Bay of the general board, with three stake Relief Society presidents, Sister Rose B. Astle, South Los Angeles Stake, Sister Marion Pinkston, Los Angeles Stake, and Sister Lenore G. Merrill, Long Beach Stake, serving as a committee to co-ordinate the work of the California department with the Salt Lake general board department and give "on the ground" supervision to activities. These sisters, supported by other Southern California stake Relief Society presidents, have performed a magnificent work. We invite all of you when in Los Angeles to visit the center. Both the temple clothing department in Los Angeles and the temple clothing department in Salt Lake offer complete sets of clothing for burial and temple wear. This includes dresses, shoes, trousers, ties, socks, and other items.

We urge those stakes engaging in any way in the production of temple clothing to make sure that the specifications set by the Church and instructions issued by the general board are meticulously followed.

Nurse Training

Relief Society in meeting its responsibilities to the sick continues to encourage nurse training.

Nurse Survey

The nurse survey forms were sent you again in August. They should be returned not later than December 15th. It is important that these lists be kept current and that the requested information be fully and accurately supplied.

Church Welfare Activities

Relief Society continues to lend its full support to the Church Welfare Program. Even though clothing budget assignments were smaller in 1953 than the previous year, there was an average of 8,237 women who participated in welfare sewing at work meetings, and an aver-

age of 2,357 who participated in welfare sewing at the sewing centers. The average number participating in welfare projects other than sewing was 10,910.

The number of initial family visits made by the ward Relief Society presidents under the direction of bishops increased by 749, making a total of 8,628 such visits. Follow-up visits increased by 1,232, making a total of 19,439 such visits. The number of women who were the beneficiaries of these visits who gave service on Church welfare projects increased by 115, or a total of 1,573. The number of such women who sewed at work meetings was 1,738, or an increase of 233. The number of these women who sewed for themselves and families was 2,048, or an increase of eighty-three. While these increases are small, they are gratifying in that they indicate a growing adherence to a cardinal principle of the Church Welfare Program that persons receiving assistance through the bishops should contribute to the program where possible.

Stake Relief Society presidents are urged to make sure ward presidents have a copy of *The Relief Society Handbook for Welfare*, the *Clothing Bulletin* (No. 4), and that they are familiar with the duties of Relief Society as set forth in the *Church Welfare Handbook*. Discuss the information found in these publications, as well as the *Handbook* forms, in the regional bimonthly welfare meetings, and with the ward presidents in the stake bimonthly meeting. Train and encourage the ward presidents to make use of this material. They will find it an asset to them in meeting their responsibilities in the Welfare program.

Compassionate Services

The compassionate services continue to expand. During 1953 there were 217,806 or an increase of 7,912 visits made to the sick and homebound. There was a total of 23,739 eight-hour days of bedside nursing care given the sick on a volunteer basis by assignment of ward Relief Society presidents. This was an increase of 1,235 days over the previous year. The number of funerals at which Relief Society assisted was 6,598, or an increase of 124. The narrative reports indicate a continuing solicitude for the aged, the infirm, and the homebound, for which we are extremely grateful.

One narrative report told of the sisters having decorated two caskets, one for a baby, and one for a nine-year-old boy. In parentheses was this comment: "They were beautiful." These words deeply impressed me in that they were an expression of the love which went into the service. Such love should characterize all of our compassionate services.

Conclusion

The Lord has prospered our labors during the past season. We rejoice in the accomplishments of the sisters at home and abroad. We are delighted with the progress being made with our new building, and we are grateful that tomorrow we will lay the cornerstone.

We pray the Lord will continue to prosper our efforts and that he will abundantly bless Relief Society and you who hold positions of leadership and trust as well as the faithful members of the society with whom you work.

Don Knight

MOUNT SHASTA, CALIFORNIA

Poetry

Mary Gustafson

I am expectancy that sings through rain;
The shining thread that suns a darkling hour
Of sorrowed hurt; the peace that comforts pain
And leaves a fragrant heart within a flower.
I am a star that glows beyond a cloud;
A cricket chirping in the night to bless
The ebon span; a field that is well-plowed
And seeded to the harvest of success.

I concentrate what man may see or feel;
I am swift wings that skim the meadow space
That hems the stream; a lifted spade; a wheel
That turns the length of distance to a place
The heart may dream . . . . I live with bond and free—
I am their voice . . . . Men call me poetry.

A Little More Spirit

Carol Read Flake

JULIA Brayner leaned heavily upon the straphanger beside her as the bus swung onto her street. She straightened, not bothering to murmur another apology. She had been leaned against, stepped on, and shoved about for twenty-one blocks. If she could remain vertical for seven more she would never board another bus until next year.

Which wasn't saying much, she remembered dismally. Next year was only a week and a half away. Her armload of packages shifted perilously, and she forced her aching muscles to redouble their effort. *Christmas!* She started to sigh in dismay, but was interrupted by a violent lurch forward. As she regained her footing, she felt a sharp object being thrust into her ribs, which she valiantly ignored, although it probably was a gun. She was carrying two of them herself. Plus a bright yellow road grader!

She bent in an effort to see beyond the swaying torsos. They should be nearing her stop. Only an indistinguishable blur of colored Christmas lights rushed past. When the bus slowed, Julia allowed herself to be carried along to the exit. One glance told her she was short of her destination, but there was no turning back.

"Oh, dandy," she muttered under her breath as the wind tore at her coat. "Just dandy to have to finish off with a hike." She was scarcely in a mood to enjoy the brightly decorated windows along the street. At most it stirred a feeling of relief in the knowledge that their own tree was trimmed. When she had put the presents beneath it, she had discovered that one child suffered a shortage and her sister Ethel a complete lack of gifts.

There had been nothing to do but wake little Larry from his nap, cart him over to Mrs. Chandler's, next door, and catch a bus to town—for the dozenth time this week! But there would be no other opportunity, with school programs to attend, the house to clean, and a hundred other things to do by Christmas. Julia hoped the children had found her note on the kitchen table and gone to bring home Larry as soon as they came from school. Tom was probably home by now.

There was the house at last, large and overbearing beside Mrs. Chandler's tiny cottage. But what — there wasn't a light anywhere! She quickened her pace. Where could the children be? Surely not still over to Mrs. Chandler's. They knew better than to stand around in her crowded little parlor, chattering like magpies.

She was out of breath when she reached her door. Pushing the bundles against the wall, she freed a hand to open it—then blinked in surprise at the unfamiliar Christmas tree glowing in the corner.

"Mama, sh-h-h! I'm Santa and everyone is s'posed to be asleep . . . ."

"Mama! Mama's home!" A shrieking chorus interrupted Santa, who was eleven-year-old Dick, padded and stuffed in his father's pa-

jamas. Children rushed at her from all directions. "Mommie, we wanted to help do the tree!" "Mother, did you get my present for Miss Chadwick?" "Hey, what's that yellow—"

"Stop it, stop it!" Julia's voice rose above the bedlam as she pushed through to the hallway. "Now behave, all of you. For goodness sake, Dick, get that outfit off and straighten this room. Put your school things away, Tommy. Sharon, take the baby's coat off and get the table set."

"It is set." The girl followed along, almost as tall as her mother. "Mother, I have to have Miss Chadwick's . . . ."

"Yes, yes, dear. I have it. I can't get at it this minute. Now stay out, every one of you."

She shoved the bedroom door shut with an elbow, and deposited the heavy armload on the bed with a deep sigh. A curtain billowed and little curls of dust bobbed about on the floor. Julia groaned as she went to close the window. She had let the house go all this horrible week.

THERE was Tom now. She could tell by the baby's breathless little squeal as his Daddy tossed him high. Hurriedly she hung away her coat and jerked an apron from the hook, reaching the door just as he did.

"Gee whiz, all dolled up." He bent his lanky frame for their kiss. "Town again?" he grinned teasingly.

"Tom, honestly, if you could be a little more help at Christmas time instead of . . . ."

"I see a tuck. I wanna tuck, Daddy."

Julia closed the door sharply behind them, her voice equally sharp. "No, you do not see a truck. Hasn't sister taken your coat off yet?" She snatched Larry from Tom's arms and whirled into the nursery.

The children were clamoring at the table, when she brought the baby to his highchair. Tom stood peering inside the refrigerator. "M-m-m, how about sampling this fruitcake of yours?"

"Don't you dare! It's only four days old and won't be cut until Christmas."

"Okay, okay. Just thought I'd ask. It's leftovers again, while Mother's in her usual Christmas dither."

Julia's hands trembled as she tied Larry's bib. A lot of appreciation she got for running herself ragged so the family would have a decent Christmas.

"Tommy, ask the blessing — wait until your mother sits down."

"I'm not eating," Julia said, but dropped into her chair as Tommy mumbled briefly over his folded arms.

"Eat, Julia," Tom ordered. "You can't keep that human dynamo going without fuel. Did you have to stand on the bus?"

"What do you think? And with nothing to cling onto but my sanity. There wasn't even a strap left."

Tommy dashed suddenly from the table. "Oh, Mommie, I almost forgot. Teacher gave me a note."

"Oh, no. Not another costume! I haven't finished Sharon's yet." She took the slip of paper from her little first grader. "Well, a shepherd. I guess I can rake up something. Daddy will have to make the staff," she added pointedly.

"Oh, I don't know." Tom made a long reach for the butter. "I see you handled the Christmas tree all by yourself."

Julia's head flew up, her dark eyes sparking indignation. "I thought you'd be glad to see that job done."

"Is decorating the tree such a grim task? I thought it was supposed to be a gala event, with all the family sharing in the fun." He ducked beneath his upraised hands. "Yes, I know. If I think it's fun, I need my head mended. What you need, Mama dear, is a little less grimness and more of the old Christmas spirit. You've forgotten what it's all about."

JULIA sprang up. "I know what Christmas is. It's nothing but a great big birthday party for every member of the family, with presents to buy, and wrap, and baking to do, and the house to clean and decorate. And then they call it a holiday!"

"It's Jesus' birthday, isn't it, Mama?" Tommy's voice carried a note of bewilderment that brought color rushing to Julia's cheeks. She could not meet Tom's eyes. She turned and went quickly to her room.

She stood beside the bed, gazing with revulsion at the pile of packages. Reaching down, she fingered the pale rose organdy she had bought to make Ethel's apron. It would have to be run up on the machine tonight, the handwork done tomorrow. Sharon's angel costume had to be fitted and finished, Miss Chadwick's gift wrapped . . . .

"Julia, aren't you going to eat?" Tom was coming down the hall. "I'll scramble you some eggs, honey." The note of solicitude in his voice warmed her, and she smiled the least bit as he came in. "Thanks, Tom. I'm not hungry, and I've some things I must do."

"What's that?" he demanded, nodding toward the organdy.

"Material to make one of those fancy aprons for Ethel . . . ."

His eyes fell upon the little road piece. He picked it up with a scowl Julia hoped was curiosity rather than disapproval. She explained hesitantly, "I got to checking, Tom, and honestly, Dick didn't have a thing. I mean, besides clothing and books. Nothing to have fun with."

He had set the machine on the rug and was lowering the blade. Suddenly he grinned. "They haven't missed a thing, have they?" He stood up, reaching into a pocket. "I guess we were both worrying about Dick's Christmas. I got him this today." He brought out a long, narrow box, snapped it open.

"Oh—a watch! But it must have cost . . . ."

"It did," he assured her emphatically. "Now don't go trying to equalize the presents again. We can't afford it."

BY morning the wind had given place to a dreary rain. There was much rummaging about to locate caps and rubbers, with Dick constantly grumbling, "Gee whiz, why'd it have to be rain? We never get snow anymore for Christmas."

"Cheer up, son. Be glad you don't live in Australia, where Christmas comes in July." Tom whisked through the kitchen on his way to the garage, pausing briefly to kiss and admonish his wife. "Now take

it easy, Julia. Don't turn the house upside down today."

She waited at the dinette window to wave to the family as he backed down the drive. Take it easy, indeed! She would scarcely get a good start when she would have to break away for Sharon's program at one o'clock. Tomorrow would be Tommy's—and also the last day of school. Housecleaning she must do before the children were out for vacation, swarming all over the place.

Her eyes moved to the curtains, crisscross; they had been new and beautiful when she hung them last summer. Might as well start with them. She got the dusty things off the rods and carried them to the utility room. There on the washer lay the bag with Tommy's shepherd costume. Remember to take it along this afternoon. Remember to wrap Ethel's apron and mail it on the way. Remember to do this. Do that. Hurry! Hurry!

At noon she fed Larry and hurried with him to Mrs. Chandler's. "He'll sleep till I come," she announced hopefully, tucking the afghan around the chubby little body. "Oh, Mrs. Chandler, what would I do without you?" She paused at the door, letting her gaze sweep over the neat, quaintly furnished room with its colorful rag rugs, the chairs with their crocheted tidies in place, plants trailing greenery from tables and window ledges.

She couldn't repress a wistful sigh. "All this peace and orderliness. Sometimes I think I won't last to enjoy the sunset years."

"You'll probably last, my dear." The white-haired little woman smiled benignly. "But whether you enjoy them depends upon what you have to look back upon in these busy, productive years." She turned her smile to the covered child, murmuring, "All these lovely young lives to shape."

Julia was looking at her watch. "Oh, I've got to run. I want to get the wax on, now this toddler's out of the way, so the floors can be dry when the children get home."

Now I've made myself late, she lamented to herself when finally she was ready to leave for the school. Sharon was on stage when she arrived. Julia caught her eye and watched the girl's face light up as she gave her an admiring wink and a smile of encouragement. She took her seat in the auditorium, casting a nervous glance toward the clock on the wall. She hoped this didn't take too long. There was still that package to mail and she mustn't forget to stop by Tommy's room.

SHE heard her daughter's voice, low and tremulous: ". . . which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Don't be frightened, darling. Pride swelled in Julia's bosom. Truly she was an angel, this only daughter of hers. The heavenly host was joining her now, half a dozen lesser little angels, singing together. How earnest they all were. Julia settled back, soothed by the familiar music and the story.

The story. It was all there, she observed as the pageant proceeded, word for word, right out of Holy Writ. Something stirred deep within her, some emotion of gratitude. How marvelous, really, that the schools could do this. What was

the little song the children sang—"Where, oh, where but in America, can you sing sweet freedom's song?" How blessed they were, in this Christian land of liberty where children could hear the story of Jesus and his teachings and mold their lives . . . .

The low, sweet tones of Luther's "Cradle Hymn" began. Sharon and the other angels were replaced by shepherds and Mary and the Infant. But Julia was no longer relaxed and glowing. Something else was stirring within, pricking uncomfortably as she remembered Mrs. Chandler's comment—"You have these lovely young lives to shape." In the same moment came Tommy's voice, uncertain, questioning: "It's Jesus' birthday, isn't it, Mama?"

The guilty flush returned. What sort of mother was she, complaining about the preparations for a day that commemorated one of the greatest events in the history of the world? The flush deepened with realization of the painful truth. She had not been preparing for such a thing at all. Not in all the frenzied shopping and card mailing and housecleaning and tree trimming had there been any real thought of honoring Jesus, the Savior of the world. Nowhere had she paused to shape her children's minds. *An angel, Sharon? How wonderful, darling. The Lord sent his angel to tell Mary she would bear a son, and he sent the angel to announce to the shepherds that he had been born. And you'll be one of those shepherds, Tommy. The Bible tells the story of the shepherds, how they were the first to go and visit Mary and her Baby. Dick, dear, snow isn't what makes Christmas. It's love for our Father in heaven and for each other, and doing good . . . .*

THE nativity scene was over, and the entire sixth grade crowded on stage for a final round of carol singing. They were chanting to a soft accompaniment of bells the sweet, simple words of Eugene Field: "Why do bells for Christmas ring? Why do little children sing? Once a lovely, shining star . . . ."

Tears stung her eyes and the words her heart. She didn't wait for the curtain to be drawn. Blindly she made her way into the hall and down the corridor.

Tommy's room was in another wing. As she approached the half-opened door the sound of baby voices reached her, raised in a lilting tune:

> Sing a little song at Christmas
> Christmas is a time of joy,
> When Santa Claus remembers
> Each good little girl and boy.

"That was lovely," she heard Miss Adams exclaim. "Isn't Christmas a happy time, children?"

There was an excited clamoring of voices. One stood out louder than the others until it had claimed attention. Julia bent nearer and almost stopped breathing as she heard Tommy announce to the entire room, "My Mommie doesn't think Christmas is a happy time. She says it's just a bunch of work."

"Christmas is a busy time for our mothers, Tommy," Miss Adams explained. "How many of us try to help our mothers?"

Julia gasped and drew back. She hesitated, staring at the shepherd things in her arms. Then she turned

in confusion and hurried from the building.

MRS. Chandler's house was warm and fragrant with the spicy odor of baking. "Sit down, dear," the old lady invited, moving her needlework from the big chair. "Baby's still sleeping like a cherub. Didn't even wake with all my clattering in the kitchen." She settled herself in the little rocker. "I'm baking a few cookies for the children."

"Oh, Mrs. Chandler, you shouldn't."

"My goodness, I wanted to. It's been a long time since my own children were home and I could do for them. I was thinking this afternoon of all the fun we had at Christmas, stringing berries, popping corn, making cut-outs and doodads for the tree. We didn't have all these fine baubles and gadgets you have now." She rocked in happy reminiscence. "Our tree always looked beautiful to us, though. My, I haven't had a tree in years—never since I moved into this house."

Julia was gazing glumly at the braided rug beneath her feet. "You're all tired out, dear." Mrs. Chandler clucked sympathetically. "Such a pace you keep. Why don't you go have a rest before the children come home? Larry's just fine and dandy here."

It isn't that I'm tired, Julia wanted to cry out. It's that I'm sick, sick at heart because I've failed my family so miserably. And only last night I was feeling noble and self-sacrificing "doing" for them. But I wasn't "doing" for them. I was cheating them.

She rose and said gratefully, "Maybe I will, Mrs. Chandler. I'll send Sharon over for the baby."

She entered her home by the front door and leaned back against it, staring through burning tears at the Christmas tree that mocked her from the corner. Closing her eyes over the tears, she bowed her head in her hands. *Help me — someway — to make it up to them.*

She moved on to her room and changed to a house dress. They would be trooping in soon, eager and aglow with anticipation of the holidays. And what would they find? A mother, cross and complaining, making a burden of it? No, they would not. She tied on her apron. Plans were beginning to shape in her mind. Not tonight they wouldn't.

The clock on the kitchen range told her there was still time for a delivery. She sat at the telephone and scribbled a list — one small tree, bag of cranberries, can of popcorn, walnuts, citron . . . .

"MOTHER, my fudge is sugary!" Sharon wailed, licking her fingers.

"Well, never mind, dear. It won't go to waste, you may be sure." Julia was busy spooning carrot pudding into a baking powder tin. It didn't take a very large container for Mrs. Chandler. "Why don't you give Tommy a hand with those berries? He isn't piercing all of them through the center and they're lopsided. No, no, Larry! That popcorn isn't to eat."

"Hey, how's this, Mom?" Dick appeared in the doorway with the little Christmas tree. He set it care-

fully upon the linoleum. "Gee whiz, it still tilts, doesn't it?"

"Not bad, son. You can fix it." Julia hummed a little tune as she placed the pudding in the boiling water. "Think I'll try a batch of divinity, Sharon. Daddy likes it better than fudge, anyway."

Then she realized that she was humming a familiar tune.

"Mama, I know that song," Tommy cried. "We're going to sing it in our program tomorrow. How'd you know it?"

Julia looked at him blankly. "What was I singing, honey?" Then she flushed, remembering, as he fairly shouted it out.

> Sing a little song at Christmas
> Christmas is a time of joy,
> When Santa Claus remembers
> Each good little girl and boy.

"Daddy's here," Dick called from the utility room. "Can I tell him, Mom?"

"No, me, me, me!" Tommy made a wild dash for the door, his string of berries trailing after. "We're making a Christmas tree for Mrs. Chandler. See, Daddy. We're using berries and things."

Tom stopped in the doorway, surveying the scene with wonder.

"And we're going to have a program after supper," Sharon informed him importantly. "Mother is going to read to us from the Bible and I have to sing my Christmas carols . . . ."

"We're all going to sing 'em," Tommy corrected indignantly. "I know a lot she doesn't."

Tom pushed his hat to the back of his head. "What's the occasion?"

The children stared, dumbfounded.

Julia came to him, half smiling, half sober. "It's Christmastime, darling," she said softly. "I finally remembered what it's all about."

"You did?" He smiled indulgently. "Well, three cheers for Mama. She has had so many things to do she hasn't had time to remember." He winked above her head. "We'll have to see if Santa can't do something about that, won't we?" he asked, making a pantomime of dishwashing behind her back to remind the children of the new dishwasher present for her, as they all shouted happily in anticipation of her joy and surprise on Christmas morning.

Wherever You Are

Evelyn L. Daines

Can you truly sense the grandeur
Of a rose or of a star?
Can the mystic songs of nature
Lift you up, wherever you are?
Can the glories of a sunset
Bathe your soul with blessed peace,
And the far-flung call of night birds
Bring a comforting release?
Nature cradles healing in her haunting melodies
And songs are made immortal through her
captured harmonies.

Gift Books for Children

Abbie H. Wells

AN organization in London, called the "New Elizabethans," has started a movement for the purpose of encouraging boys and girls to read better literature. They are bringing to the attention of parents and teachers the importance of elevating the standard of reading among children. They are doing it by means of lectures, discussions, and reading lists. Another organization in England is considering the publication of a children's paper listing books it considers suitable for children from seven to ten. There is also a group studying the bad effects of comics and saying parents "should do something about it."

In America there are many groups considering the same projects, but one of the most outstanding movements has been started by the publishers of children's books. They are having the noted authors and artists write and illustrate their books. They are increasing the books for the two and three-year-old ages. Their linen books are most attractive, and first and second grade readers are works of art compared to the readers of years ago, with their fine print and black and white illustrations, if there were any at all. When the books are so informative, well written, and the pictures are in full color by the best illustrators, and so very lovely, it is easy to encourage a child to read about things which interest him. At the same time they increase his reading ability.

More and more books are being published in series. There are almost forty modern series at the present time and they are on all subjects. A few are listed below:

CHILD'S BOOK SERIES
Maxton Publishers, Inc.
15th East 26th Street, New York 10

A Child's Book of Birds
A Child's Book of Insects
A Child's Book of Flowers
A Child's Book of Dogs
Fifteen titles, each 59c.

FIRST BOOKS
Franklin Watts, Inc.
699 Madison Avenue, New York 21

CORMACK, M. B.: *First Book of Stones.*
TIBBETS, ALBERT B.: *First Book of Bees.*
WILLIAMSON, MARGARET: *First Book of Birds.*
Almost eighty titles, each priced at $1.75. Subjects in this series include science, travel, transportation, games, hobbies, people at work, new worlds to know and enjoy, nature, God and country, people around the world. For children seven to twelve.

TRUE BOOK SERIES
Children's Press
Jackson Blvd., and Racine Avenue,
Chicago 7, Illinois

ERICKSON, PHOEBE: *True Book About the Animals of Small Pond.*
FRISKEY, MARGARET: *True Book About the Air Around Us.*
MINER, IRENE: *True Book of Plants We Know.*
PODENDORF, ILLA: *True Book of Trees.*
For children six to nine. $2 each.

CHILDHOOD OF FAMOUS AMERICANS
Bobbs Merrill Company
Indianapolis, Indiana

BURT, OLIVE WOOLLEY: *Young Jed Smith, Westering Boy.*

Burt, Olive W.: *Luther Burbank — Boy Wizard.*
Stevenson, Augusta: *Abe Lincoln, Frontier Boy.*
Stevenson, Augusta: *Ben Franklin, Printer's Boy.*
Stevenson, Augusta: *Clara Barton, Girl Nurse.*
Wagoner, Jean Brown: *Jane Addams, Little Lame Girl.*

Over eighty titles, on the Great Scouts of the West, Great Statesmen, Great Colonists, Great Heroines, Great Writers, Great Explorers, Great Scientists, Great Early Presidents, Great Girl Patriots, Great Later Presidents, Great Inventors and Business Builders, Great Girl Writers.

For children eight to twelve. $1.75 each.

Landmark Books
Random House
New York City

Adams, S. H.: *The Pony Express.*
Daugherty, J.: *The Landing of the Pilgrims.*
Mayer, J.: *Betsy Ross and the Flag.*
Shippen, K. B.: *Mr. Bell Invents the Telephone.*

Over fifty titles, each covering some great event in American History and written by a recognized authority on the period.

For children ten to fifteen. $1.50 each.

Real Book Series
Garden City Publishing Company
Garden City, New York

Coy, Harold: *Real Book About George Washington.*
Gorham, Michael: *Real Book About Abraham Lincoln.*
Gorham, Michael: *Real Book of Great American Journeys.*
Sherman, Jane: *Real Book About Amazing Scientific Facts.*

Over eighty titles. For children eight to fourteen. $1.25 each.

Deluxe editions of some of the later titles at $1.50.

Signature Book Series
Grosset and Dunlap Company, Inc.
1107 Broadway, New York

Baker, Nina Brown: *Story of Abraham Lincoln.*
Leighton, Margaret: *Story of Florence Nightingale.*
Meadowcraft, Enid LaMonte: *Story of Thomas Alva Edison.*
Meadowcraft, Enid LaMonte: *Story of Benjamin Franklin.*

Nearly thirty titles.

For children eight to twelve. $1.50 each.

True Adventure Library
Little, Brown and Company
Boston, Massachusetts

Komroff, Manuel: *True Adventures of Spies.*
Truax, Rhoda: *True Adventures of Doctors.*

A series of books for the teenagers about exciting and important adventures.

Five titles at present. Each $2.75.

American Heritage Series
Aladdin Books
55 Fifth Avenue, New York

Derleth, August: *The Captive Island.*
Latham, F. B.: *Jed Smith, Trailblazer.*

For children ten to fifteen. $1.75 each.

Moving stories about significant events in our history.

Scribner's Classics
Charles Scribner's Sons
New York

Field, Eugene: *Poems of Childhood.*
Lanier: *Boy's King Arthur.*
Stevenson, Robert L.: *Child's Garden of Verses.*
Arabian Nights, illustrated by Maxfield Parrish.
Grimm's Fairy Tales.

These volumes do not belong with the modern series, as they were published many years ago. They are among the beautiful gift books and would make a valuable addition to any child's permanent library.

The books listed above will not only entertain children, but may also direct their lives toward knowledge, which is inspirational as well as merely entertaining. These books portray for children some of the ideals and accomplishments of our

American citizens and give the readers a good foundation in American history.

Among the rather unusual books on the fall lists are:

MARGUERITE DE ANGELI'S *Book of Nursery Mother Goose Rhymes*, Doubleday Company, New York.
275 rhymes and over 260 illustrations, book size 8¾"x12¼", $5.

The author is the mother of five children and grandmother of nine, and had three children when she first studied art. She is the author and illustrator of several very beautiful books. The above is a lovely gift book for children of all ages.

CLARK, ANN NOLAN: *Blue Canyon Horse*, Viking Press, New York. $2.75.
The author is winner of the Newberry Prize for her book *Secret of the Andes*. *Blue Canyon Horse* is the story of an Indian boy whose pony runs away to join a band of wild horses, but who returns to his master. The scene is laid at Havasupai, a tributary to the Grand Canyon. The small Indian tribe who live there love their horses and are expert riders. The illustrator is Allan Hauser, an Apache Indian. For children seven to eleven.

COOMBS, CHARLES: *Skyrocketing Into the Unknown*, William Morrow and Company, New York. $4.00.
Describing accomplishments in aviation, having 145 photographs of all types of planes, including the latest jet and rocket planes. For all ages, from twelve up, who are interested in aviation.

DOANE, PELAGIE: *Bible Children*, J. B. Lippincott Company, Philadelphia. $2.75.
Contains ten reverently told stories of Old Testament characters.
For children four to eight.

JASHIMA, TARO AND MITSU: *Plenty to Watch*, Viking Press, New York. $2.50.
Everyday life in a Japanese Village, as seen by a child returning to his home from school.

OTTO, MARGARET AND STUART: *The Horse and Pony Book*, William Morrow and Company, New York. $2.50.
Twenty-four types of horses are illustrated and described.
For children eight to twelve.

PIPER, EDWARD WATTY: *The Little Engine That Could*, Platt and Munk Company, $1.00.
A new edition of a classic that has sold over a million copies.
For children four to eight.

RAVIELLI, ANTHONY: *Wonders of the Human Body*, Viking Press, New York. $2.50.
Accurate text and unusual drawings describing the "most perfect of all machines," but "we are more than just machines, because we love and want to be loved, and have pity, and know why, and dream, and have ideals and faith. These gifts of the spirit set man above all other creatures."
For children nine to thirteen.

ZION, GENE: *Hide and Seek Day*, Harper and Brothers. New York. $2.00.
By the author of the beautiful book *All Falling Down*. Where do turtles, trains, and people hide, and why? A little boy finds out.
For children four to six.

One of the publishers has said that it has the "most fabulous list of books in its entire history," and it would be impossible to give the titles of all the outstanding and beautiful books recently published for children. Both authors and illustrators are giving their talents towards producing worthwhile and permanent books for boys and girls of all ages. The test of their success is in the popularity of their books and when children ask for more of the same kind.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, November 1, and November 15, 1894

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

Harmony of Line and Color: Small delicate women will select styles and material which increase the look of size. They may wear light colored fabrics very beautiful in themselves but with little trimming and that choice. A large graceful woman should clothe herself in soft rich stuffs of such color as not to increase the look of size. Tall women should avoid stripes, short ones should avoid plaids. Dress should be made decorative as well as necessary. It is a woman's duty to dress becomingly at all times, and as well as her circumstances will allow . . . .

—M. B. Hanson

QUEENS WHO RULED THEIR PEOPLE WELL

We must admit, in England's queen
A noble woman we have seen,
A bright example all her life
Of faithful mother, loving wife,
Though she has reigned for fifty years,
Well versed in state-craft, wise as peers . . . .

—*Woman's Journal*

OUR TRIP TO UINTAH: In connection with sisters M. A. Freeze and May Anderson having been called to visit the sisters in Uintah Stake . . . . Enjoyed the ride very much up Parley's Canyon . . . not reaching Park City until evening, we could not leave for Heber until morning. . . . When we arose the next morning the snow was about two inches deep . . . but we started traveling through a twelve mile canyon, then entered the beautiful little valley of the Wasatch . . . Tuesday the eighteenth, the weather having cleared up, we ascended over the top of the Wasatch mountain, then through Strawberry valley on through the roughest roads that could be imagined, a continual going up and coming down mountains . . . . Saturday we arrived in Ashley . . . we regretted very much that our stay could not be longer among those good true Latter-day Saints that know so well how to appreciate the blessings of the gospel . . . .

—E. J. Stevenson

THE UTAH WOMAN'S PRESS CLUB: The Utah Woman's Press Club held a meeting at the office of President E. R. Shipp, Oct. 30, 1894 . . . . Each member present endeavored either by costume or symbol, to represent some author or literary character . . . . In answer to her name she arose, and the other members or visitors made a guess as to the character represented: . . . E. R. Shipp, Portia, in judicial robes . . . . Miss Gladys Woodmansee, Hypatia, in Roman costume . . . . Mrs. C. R. Wells in white attire, represented Wilkie Collins' "Woman in White." . . . Mrs. C. Louise Boyden, by a symbol represented Browning . . . . Mrs. Lucy A. Clark, with powdered hair, lace cap, and imitation snowflakes, represented Mrs. Eliza R. Snow . . . .

—Lizzie S. Wilcox, Sec'y.

VISITOR: Fannitza Abdue Sultana Nalide is a fine-looking girl from Beyrout, now staying at a quiet residence in Brooklyn. She is the cousin of the wealthiest Arab in that far-off city, and is known among her countrymen as "the Syrian Princess." On the books at Harvard she will be entered as Miss Alice Azeez, and her object in coming to this country is manifold. She wishes to obtain educational honors both here and in England, and while in America will study the government, the people, and occidental methods of doing things . . . .

—Selected

Woman's Sphere

Ramona W. Cannon

MARY TODD LINCOLN is the subject of a new biographical novel, *Love Is Eternal,* by Irving Stone, a "fresh and different outlook on one of the most controversial First Ladies in American history."

FRANCES C. YOST, contributor to *The Relief Society Magazine,* who lives on a farm near Bancroft, Idaho, has recently had her second book of poems, *While Orchids Bloom,* published by the Caxton Printers, Caldwell, Idaho.

GRACE JORDAN, wife of the Governor of Idaho, has taken time out of her busy First-Lady life to pen *Home Below Hell's Canyon.* It is a book of personal history, telling of a courageous adventure in sheep ranching in a mile-deep gorge in the country between the Snake the Salmon rivers. With three children under seven, she assumed the duties of their school teacher for several years after the depression, along with regular ranching tasks. The glorious country, horseback riding, and other fun native to their unusual life compensated for the hard toil. Mrs. Jordan has been a teacher in the state universities of Oregon, Washington, and California.

DR. MARGARET BRIDGMAN, distinguished American consultant on nursing programs, was a consultation visitor during the late summer at the Brigham Young University School of Nursing. She also met with the administrators of the University, and greatly enjoyed her visit.

MISS BERNICE CHAPMAN, nursing educator and former assistant professor at the University of Illinois, is the new director of the School of Nursing at Brigham Young University. She is enthusiastic about the expanding nursing program, with its great potentialities, at B.Y.U.

MRS. RUTH BRYAN OWEN ROHDE, eldest daughter of William Jennings Bryan, and first American woman to serve as an envoy to a foreign country, died in July at the age of sixty-eight.

BIRTHDAY congratulations are extended to Mrs. Ellen Beazer, Cardson, Alberta, Canada, ninety-six; Mrs. Christine Anderson, Salt Lake City, ninety-four; Mrs. Annie Katherine Mortensen Ivie, Salina, Utah, ninety-one; Mrs. Annie McKean Smith, Mrs. Lucinda Tidwell Smith, and Mrs. Maria van den Heuvel Kruys, ninety, all of Salt Lake City.

EDITORIAL

VOL. 41 NOVEMBER 1954 NO. 11

Praise and Thanksgiving

Praise ye the Lord . . . . Praise ye him, sun and moon: praise him all ye stars of light . . . . Mountains, and all hills; fruitful trees, and all cedars . . . . Kings of the earth, and all people . . . . Both young men, and maidens; old men, and children . . . (Psalm 148).

MANY nations throughout the world in times past and in the present have established certain days for offering praise and gratitude to the Lord for life and temporal blessings upon the earth, and for the promise of eternal life. These times of special thanksgiving have lifted the hearts of those expressing gratitude and have made them more appreciative of the earth itself, more closely allied to their own kindred, and more concerned for the welfare of all people. And such rejoicing has increased spirituality and has made people more deeply aware of their dependence upon the Heavenly Father.

There are many among us whose lives reveal a constant gratitude and a continual faith and hope. Their expressions of thankfulness and their appreciation of all their blessings have become an integral part of their way of life, and they need no special day of thanksgiving, although their thoughts may be turned towards the special significance of a particular day and a particular season.

A feeling of reverence and a deep searching within ourselves for faith and understanding come with our recalling of the thanksgiving of the Pilgrim Fathers in the bleak beginning of winter when their first harvest had been reaped from the land. Theirs was not a rejoicing that free gifts had been bestowed upon them, but a gratitude to the Lord that through faith and effort they had been able to establish themselves in a new land.

The Latter-day Saints in their desert wilderness, also, were grateful for opportunity, for strength to live and serve their fellow men and obey the commandments of God. And, though their humble expressions of thanksgiving may have been clothed in simple words, there were eloquence and majesty in their prayers and in their praise.

Once, in a desert town, on the Sunday preceding Thanksgiving Day, an elderly immigrant from Denmark acknowledged in halting phrases his gratefulness for his home in the far western mountains. He thanked the Lord for his log cabin, for the rain that fell upon his fields, and for his plow and his scythe. Then he spoke of the canal that circled the village and watered the gardens, and he gave thanks for all the streams of water that were given, as he said, "by morning and by night." His humble words of deep sincerity might remind us of the lofty language of the Psalmist who said: "The pastures are clothed with flocks; the valleys also are covered

over with corn; they shout for joy, they also sing" (Psalm 65:13).

Prayers, both in the congregations of the saints, and individual prayers, may be expressions of praise and thanksgiving; they may rise beyond the needful prayers of petition and intercession and become paeans of rejoicing. Moreover, prayers of gratitude need not always be for the great blessings of earth which have steadfastly been given us through the years, though these should be included; prayers may be words of rejoicing in the continuity of our lives in time eternal; and prayers may be an outpouring of humble thanksgiving for our families and friends, for food and shelter; and prayers may be an acknowledgment of the gift of the earth itself, for "The heavens declare the glory of God; and the firmament sheweth his handywork."

Faithful ones and humble people through the ages have felt small and insignificant of themselves and have sought strength and assurance through unity with others of like belief, and have sought for the blessings of the Lord. It has been said that the Pilgrims were so-called because they "looked for a city . . . whose builder and maker is God . . . . These all died in faith, not having received the promises, but having seen them afar off . . . and confessed that they were strangers and pilgrims on the earth" (Hebrews 11:10, 13).

Whatever may be our individual ways of offering thanksgiving, in the season of harvest, or at any time throughout the years, in the duration of our lives, may we always be grateful and humble, and look forward with hope and faith, and may we be able to say with integrity of spirit, as the Psalmist said in ancient days, speaking of the Heavenly Father's concern for his children: ". . . thou understandest my thought afar off . . . and art acquainted with all my ways . . ." (Psalm 139:2).

—V. P. C.

Ultimate Conquest

Iris W. Schow

Those who must learn to trust the friendly dark,
Cost what it may in grieving to prevail,
One day forget the soaring, singing lark
In favor of the peerless nightingale.

For them the peony no more can show
A ballerina-skirted pirouette;
They must accept that maid in calico,
The humble, plain, but fragrant mignonette.

Is the stage lost? There still are symphonies;
Are butterflies unseen? Soft kittens purr;
The handclasps of a child, its praises, these
Are sweeter than its sparkling glances were.

Those who will strive find old desires wane
For things they cherished most once in the past,
In old joy's opposites find joy, and gain
That greatest conquest over self at last.

Notes TO THE FIELD

"A Centenary of Relief Society" Placed in Public Libraries

SPECIALLY bound copies of *A Centenary of Relief Society*, an illustrated history (now out of print) published in 1942 by the general board in commemoration of the one hundredth anniversary of Relief Society, have been sent to public libraries in certain large cities throughout the United States. We believe these copies will be found valuable as reference for persons in metropolitan areas, since it is not likely that a similar publication will be issued before the end of our second century. One copy has been sent to the public library in each of the following cities: Atlanta, Boston, Chicago, Denver, Houston, Los Angeles, New Orleans, New York, Philadelphia, Phoenix, Portland, and San Francisco. There are two copies in the Congressional Library in Washington, D. C.

Notice to Contributors of "Relief Society Magazine"

THE *Magazine* committee of the general board reminds contributors to *The Relief Society Magazine* that it is not a reprint publication. Poems, articles, stories, and other literary material submitted must not previously have been published nor be in the hands of another publication for acceptance, or rejection. All material published in *The Relief Society Magazine* is protected by legal copyright, and no part of the contents may be reprinted without permission from the general board.

Fall Cleaning

Bernice T. Clayton

Last night the wind roared into town
And sent the brown leaves flying,
Stripped lingering petals from each bush
To hasten autumn's dying,

Flung shutters wide, banged open doors,
Caused old and young to scurry;
Ballooning skirts and flying hats
Made plain the wind's great hurry.

Loose bricks blew down from chimney tops,
Stray shingles soon went sailing,
And houses creaked and groaned through all
The wind's rambunctious wailing.

Our town was swept and scoured clean
By its incessant blowing;
We wakened to a fairy world
Glazed white with winter's snowing.

A Sure-Enough Seamstress

Mabel Law Atkinson

"OH, Granny, I wish you could help me! I do so want to take my three boys to our class reunion next month. My invitation came yesterday. This year we are going to bring our children and introduce them to our classmates when our names are called." Sheryl Blaine gave a great hopeless sigh as she finished speaking.

"What makes you think you can't take them, my dear? There's plenty of room in your car, and you can make the trip in one day. You can take a lunch with you, so there need be no extra expense." Granny's voice was reassuring.

"It isn't that, Granny. The boys all need new suits. They've completely outgrown the ones I made from Bill's old suits which he discarded shortly after we were married."

"Why not let Robert take Richard's, and Richard take Russell's. Perhaps you could get Russel a new one or make him another from a suit of Bill's."

"You make the problem sound so simple, Granny, but the fact is the suits are worn out. Richard's elbow went through his coat sleeve last Sunday, and all of them are beyond being mended any more; and Bill is down to his last suit now; and we haven't the money to buy new clothes, not till crops are harvested this fall." Sheryl's usually cheerful voice ended on a note of despair.

Granny thought a while, then said, "Before I would deprive your classmates of seeing your adorable boys, I'd take them in new overalls."

"Oh, Granny, bless you! but I could never do that. If only I had the material, I would make them each a new suit—coats and all. Can't you just see them, Granny, the three in a row standing smiling before my classmates in suits made just alike of light brown tweed! Can't you see them, Grandma?"

At the mention of brown tweed, a faraway look came in Granny's eyes. It seemed as if a key turned and the door to a past memory opened—a door she had resolutely closed and locked, forever, as she thought, but now it had magically opened.

. . . . . .

THE young bride watched eagerly, with candles of delight illumining her eyes as the peddler displayed the contents of his bag: yards and yards of lace, tablecloths, bedspreads, scarves, beads, trinkets, yard goods, woolen, cotton, and silk, and almost everything alluring there could possibly be. Knowing she had but a few nickels above her "necessity money," which must be kept for food, she turned from all but the lace. Her eyes caressing it wistfully, she asked, "How much is this?"

"That, my lady, is imported lace of rare design and costly, but you may have it—nine yards of it—for but one dollar," answered the peddler suavely, "only one dollar!"

"But I haven't that much. It is lovely lace, though." She visioned it on the little white dresses and petticoats she was making.

"For you, my lady, I'll sell it for seventy-five cents — at a great discount, you understand."

"Put it away," said the young wife, "for I can't afford it. I only have fifty cents." She saw plain little dresses without lace.

The desire to make a sale rose above the peddler's discretion, and he threw the bolt of lace in her lap, saying, "Give me your fifty cents, for you must have the lace, lady. I wouldn't do it for anyone but you."

As he was putting things back in his bag and arranging them in an orderly fashion, he laid out a bulky bundle, the better to arrange things, and she saw it was heavy tweed cloth, light brown, yards and yards of it. How she had longed for a coat last fall made of the same material! Without thinking what she was doing, she began fingering the material lovingly, and almost before she realized what was happening, the peddler was gone with her two dollars of "necessity money," and that great huge bolt of wool tweed was in her lap.

Her Jim came then, from the fields, and for the first time she knew how foolish she had been, and burst into tears. "What made me do it, Jim? I can't sew well enough to make a coat. It's almost more than I can do to make baby dresses. What shall I do, Jim?"

His laugh was good to hear, as it rang out buoyantly from his soul, "Never mind, honey, put it away with moth balls in that old cedar chest in the attic, and who knows, perhaps some day one of our posterity will be a sure-enough seamstress and make use of it." He put his arm tenderly about her as he spoke.

. . . . . .

GRANNY was recalled to the present by Sheryl saying, "No, my pride wouldn't let me take them in overalls."

"If moths haven't broken in, you won't need to," replied Granny. "My dear, go up to the attic and open that old cedar chest and get that bundle wrapped in newspapers and bring it down to me. It's right on top; you can't miss it. My legs complain about climbing the stairs now."

Sheryl was gone in a flash, and, in almost no time at all, returned with a bundle still securely wrapped in newspapers yellow with age, her eyes illumined with excitement.

"Clip the strings, my dear, and take off the papers, and if moths don't fly out, perhaps you will have a chance to make those tweed suits yet." Granny's eyes were shining, too.

"What do you mean, you blessed Granny?"

"Simply that the cloth in that bundle was stored away three months before your mother was born, and if that chest is moth-proof as your grandpa's mother said it was, the tweed should still be as good as new."

Anticipation and hope made Sheryl's fingers tremble as she removed layer upon layer of paper, till at last the tweed came in sight.

"Oh, Granny, it's beautiful! Just what I'd hoped for!"

"Hold it—single thickness—to the

light, child, to see if it is whole," said Granny with a whispered prayer that it would be.

It was—not a sign of being moth-eaten.

"Oh, Gran, do you mean this is mine? And where on earth did you get it?"

"Yes, it is yours, my dear." And Granny told her the story of the peddler and of its purchase.

The two women laughed till the tears came, while Sheryl asked many questions, having Granny tell some parts of the story over again, for the peddler was a unique personality in her mind. Sheryl almost wished she had lived in the days of such interesting characters and of such cheap buying.

With a smile on her face, Sheryl said, "Dear Granny, you are a blessing to me, and a lifesaver at this moment. But I may neglect you for the next week or so while I am so busy sewing, but I shall love you more than ever."

The three weeks following this event were indeed long ones for Granny. Her little great-grandsons —one or more of them—came every day, but she missed Sheryl and the youth and music she always seemed to bring with her. True, she ran in a few times, but only for a moment each time when she breathlessly told of the progress in the making of the suits.

Then one evening when Granny was sitting in the contentment of the twilight, she heard the gate click, and looking up, she saw them coming single file up the path: the three little Blaines, then Sheryl, and last of all, Bill.

"Oh, Gran, aren't they adorable?" The words brimmed from Sheryl's happy heart. "I wish you could have seen them, standing there in a row, smiling at my classmates. Our class photographer took their picture, and I'll give you one as soon as I get them."

A week later as Granny looked at the picture of three handsome little boys in new tweed suits, she said to herself softly, "If only my Jim were here to see them!" She was lost in reverie for a few moments, then smiling reminiscently she continued, "But perhaps he knows that one of our posterity is a 'sure-enough seamstress.' "

Make Baby Some Rattle Shoes

Nell Folkman

DO you pride yourself on being creative and enjoy making your own baby gifts? Or does your own three or four-months-old baby need something new to amuse him? Then, here is something for baby that will bring oh's from the new mother and coos of delight from baby.

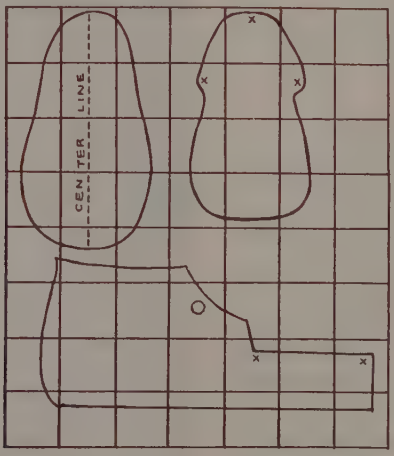
As soon as the little one discovers he has feet, he will delight in these brightly colored shoes with the added attraction of a rattle on each toe. These rattles will amuse him long before he can hold a rattle in his hand.

For some creative fun for you, hours of play for baby, or an inexpensive gift, here's all you'll need:

A piece of brightly colored felt (10" x 12" is large enough for one pair).
2 small plastic ball rattles—or you can use a dumbbell rattle.
2 skeins of embroidery floss.
½ yard of ribbon—for laces.
1 large darning needle for making holes.
Small piece of heavy string.
Pliers and sandpaper.

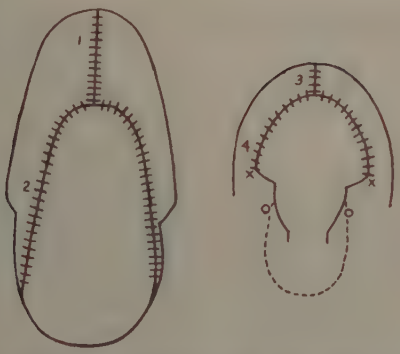
Materials ready? Then follow this simple outline and in a couple of hours the shoes will be ready.

A. Cut a paper pattern from diagram shown below, using 1-inch squares.



B. Cut out the felt pieces:
   1. Two each of soles and tongues
   2. Four side pieces

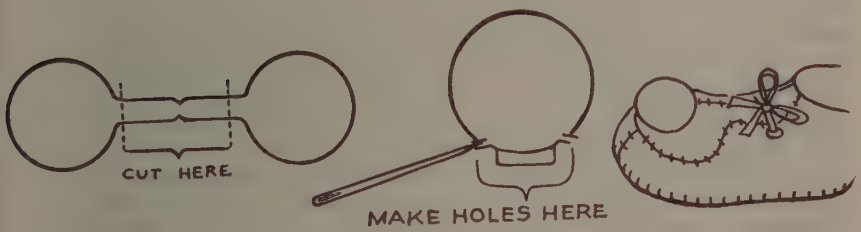
C. Saddle stitch the shoe together using six-ply embroidery floss, as follows:
   1. Right sides out, stitch down back seam.
   2. Starting at the back, stitch sole to upper. If necessary, trim one side slightly so that the side pieces overlap only slightly in front.
   3. Sew front seam.



4. Sew in tongue piece, gathering side pieces slightly to fit. Match x's.

D. Prepare the rattle as follows:
   1. Using hacksaw or pliers, remove all the handles from the rattles.
   2. File or sand (using coarse sandpaper) until smooth.
   3. Using a large darning needle, make small holes in the rattle on each side of where the handle used to be.
   4. Insert 2 strands of heavy string—long enough to sew the rattle onto the shoe.
   5. Sew the rattle to the toe of the shoe, being sure to fasten securely.

E. Punch a small hole on each side of the front and insert ribbon long enough to tie a bow.



Family Night

Mabel Jones Gabbott

When ice and snow have covered up the sandpile and the swing,
And roller skates and jump-the-ropes are put away till spring;

We gather in the kitchen where the smell of bread, new done,
And popped corn, hot and salted, spell a lot of family fun.

Then Mother tells us stories, Daddy leads us in a song,
And it seems that nothing in the world could possibly go wrong.

Contentment Is a Lovely Thing

CHAPTER 2

Dorothy S. Romney

Synopsis: Margaret Lansing, whose husband Jed has become a farmer contrary to the wishes of his parents, is worried over the approaching visit of Jed's father, a prominent brain surgeon, and his wife, whom she has never seen. Just before their arrival Margaret is taken ill, and the young couple find it impossible to get help in the household. Jed takes Kimmy, the baby, with him to the station to meet his parents, and Margaret is left alone.

MARGARET sent up a little prayer that Jed's father and mother would see how contented he was, and be proud that he had strength of character enough to choose the life's work he was best fitted for . . . that they would consider that a son was an individual, and not just someone designed to carry out a family wish.

Then she was looking up into the faces of two of the most intelligent and distinguished-looking people she had ever seen. Mrs. Lansing—or rather Mother Lansing, as Jed had instructed her to call his mother, had the air of a queen. Her eyes were serene, her forehead as smooth as a young woman's, and her blue-white hair beautifully coifed. Jed's father looked exactly as Margaret thought a famous doctor should look.

She found herself stammering excuses for the condition of the house amid the introductions and Jed's explanation of their lateness.

"I tried to telephone you from the station to tell you that the train was going to be late. I guess you were asleep," he said. There was an awkward gap in the conversation which he broke by saying, "I guess I'd better go out and get the stock in out of the rain. I noticed the lambs looking hopefully toward the barn as we came in."

The words filled Margaret with fresh terror. He couldn't go out and leave them here staring at one another.

Mrs. Lansing was equal to the occasion, however. Margaret was sure that she would be equal to almost any occasion which called for tact and understanding. "If you'll show us to our room," she said, "we'll do some unpacking while you're busy outside."

"Of course," said Jed.

Margaret watched them out of the room, Kimmy jabbering away in his adorable manner, with sounds that said nothing, but meant everything to Margaret.

"I'll bring in your luggage," Jed was saying, "and I'll get the stock in and do a few other necessary chores. Time and calves wait for no man—not very patiently, anyway."

Why, oh, why, must he go out of his way to point up the inconveniences of farm life! thought Margaret impatiently.

She hadn't long to consider this, however, before Jed's father was back with his black physician's bag in his hand. He took out a thermometer and shook it down.

"Hold this under your tongue

while I take your pulse, then we'll go to work and find out what the trouble is here," he said.

She held the thermometer lightly between her lips while he took her pulse, and then drew a stethoscope out of the bag. I'll never be able to call him anything but Dr. Lansing, she thought. He's so dignified—so much the physician.

"A case of flu—not too bad," he announced cheerfully when he had finished the check-up. "We'll have you up and around again in a few days. I'll give you some medicine that will help hurry things along."

A few days! thought Margaret in panic. She couldn't spare even a few hours from her many duties. The care of the baby alone was almost a full-time job. She'd have to get up tomorrow.

JED came through the kitchen door, the gusty wind strong at his back, just as his father finished the diagnosis. He came into the bedroom and looked questioningly at his father.

"A touch of flu," Dr. Lansing answered Jed's unspoken question, as he picked up his bag and went into the kitchen, followed by his son.

Margaret could hear Kimmy making happy sounds, apparently revelling in the attention he was getting from his newly discovered grandparents.

Then Mrs. Lansing's voice came to her—bewildered, uncertain, "I suppose that I had better start preparing dinner."

Margaret didn't blame her for the uncertainty. It wasn't easy to go into a strange kitchen and begin the preparations for a meal. It was easy to imagine that Mrs. Lansing didn't spend much time in any kitchen, not even her own.

"Oh, there's plenty of stuff about," Jed assured his mother cheerfully. "That's one thing about a farm. You never lack for something to eat."

Margaret heard the refrigerator door open and Jed's triumphant, "You see!"

Margaret groaned inwardly. Oh, to be well again and have a chance to prove to her in-laws that life on a farm could be beautiful and satisfying!

Jed walked into the bedroom, a spoon and bottle in hand. He bent over to give her a spoonful of some thick looking red medicine. She saw the firm curve of his mouth, the gentle understanding look in his eyes, and at once found new peace in his strength. Now that she had met his parents she realized the strength of the bond between them. She must do all she could to win their approval and affection.

"You're not to worry, everything is going fine," Jed informed her with his usual optimism.

He went out and her eyes turned towards the window, to the scene that was a never ending source of wonder to her for its beauty and serenity. She looked out beyond the meadows, where the shadows were gathering and lengthening along the slopes of the hills, and watched until she saw the sun dip closer to the faraway mountains before she dropped off to sleep.

When she awakened there was lamplight streaming through the bedroom door, and the house was fragrant with the odors of good food. In a few minutes Mrs. Lan-

sing came in carrying a supper tray. She was wearing one of Margaret's aprons. Her hair was slightly disarranged from its former sculptured smoothness, and her face was flushed from the heat and unaccustomed work.

"I hope that you can eat something," she said.

"Thank you so much, it all looks wonderful," said Margaret appreciatively. "You don't know how dreadful it makes me feel to put you to all this trouble, when I did so want to make your visit a pleasant one."

"Don't worry. It couldn't be helped," replied Mrs. Lansing simply.

She turned on the bedside lamp, and Margaret could see in the circle of light how really tired the older woman looked, but not without cause, Margaret reasoned. After a long train trip she should have been able to rest instead of having to take over a household.

Later, when Jed came in, having finished his nightly chores, she heard his mother ask, "Where does Margaret keep her mopstick? I found the bucket on the service porch. Kimmy spilled some of his supper, and it will be tracked all over the kitchen if it isn't mopped up."

"But aren't you doing too much?" Jed asked solicitously.

"Yes, perhaps I am," his mother replied simply.

Margaret could hear the swish of the mop and the water for quite a while after that.

WHEN Jed came in to see how she was feeling, she asked anxiously, "Isn't there some way to keep your mother from doing so much, Jed?"

"None that I know of," he replied seriously, and then added in a lighter tone, "she's getting into the groove, all right. She enjoys taking care of Kimmy."

"As long as she considers it a groove, and not a rut," she murmured, so low that Jed didn't quite catch what she had said.

"What did you say?" he asked.

"Nothing . . . nothing at all," she answered.

He gave her a big grin as he left the bedroom, full of confidence and good cheer on the surface, but Margaret wondered if he could sense, as she did, that his parents were disappointed in what their visit had revealed.

Jed came in a short time later from his last round of the barn, and Margaret could hear the three of them settling down in the kitchen for what was left of the evening before bedtime. As the kitchen was hers and Jed's favorite spot, they had placed easy chairs facing the large window. There was always a bowl of fresh fruit within reach, and Jed had put a small bookshelf in a convenient corner for easy access to the books they were currently reading.

The day had been a trying one for all of them, but it was nearly over, and to Margaret a new day to look forward to was always a fresh and wonderful experience. A low hum of pleasant conversation came to her from the kitchen, and she was glad that Jed and his parents were at last finding time for the good talk that families always enjoy after a separation. She settled her-

self comfortably, glad that the day was ending on this happy note.

Then quite distinctly she heard Mrs. Lansing's voice through the open door, quiet, but determined. "Jed," she was saying, "it isn't too late. You could still come back to us and take up your medical training where you left off. You owe it to yourself, to your father—even to Margaret. Surely you don't want to submit yourselves to the drudgery of a farm for the rest of your lives?"

Margaret wanted to cry out, "Oh, but it isn't drudgery! It's wonderful! Apple orchards blossom in May. Larks sing in the meadows. The air is different. The people are different!"

"But there's no future for you. Look at your father—only forty-five and already famous. Think of your own son. Some day you will be ambitious for him, too."

Margaret found herself clutching the cover tensely. Mrs. Lansing had not yet given up. Perhaps she would never give up until she had won her point.

MARGARET must have slept deeply. She awoke, feeling refreshed, the sunlight of a new day shimmering, gold-gauzed through the big window. Jed never drew the shades at night. He liked to wake in the middle of the night and be able to see the whole valley in the moonlight.

Margaret could hear the distant hum of farm machinery. Jed must have awakened early, fixed his own breakfast, and gone straight to work. After her ears had adjusted to the pleasant murmur of the day's beginning, she could hear Jed's mother and father talking in low tones in the kitchen. She was undecided whether to call out a greeting, but then she remembered the last words she had heard spoken by Jed's mother through the open door last night.

But today was a new day, and Margaret resolved to put all her problems aside. After a time Jed's father opened the door to the bedroom cautiously lest she be asleep. When he saw that she was awake, he came into the room.

"How's my patient this morning?" he asked.

"Much better, thank you," she answered. "How are things going?"

"Very well," the brief reply came back. "Mother will fix you some breakfast."

Again she felt an apology rushing to her lips for being such a bother to everyone, but she closed them tight and kept silent.

Dr. Lansing took her temperature and pulse, then told her, "You'll be fine in a day or two." He went back into the kitchen and Margaret could hear him telling his wife that she was awake and ready for breakfast.

In a few minutes Mrs. Lansing came in with a breakfast tray and set it down on the bedside table. "I'm glad to hear that you're feeling better this morning," she said, with a seemingly determined cheerfulness.

"Yes, I feel much better," Margaret answered, "I'm sure I'll be able to get up tomorrow. I have a picnic planned, and it's such a lovely spot it would be a shame to miss it."

"The doctor will want you to remain in bed tomorrow, I'm sure.

Now eat your breakfast, my dear."

"I thought it would be a nice change for all of us," Margaret persisted.

"Perhaps it would," her mother-in-law answered unsmilingly, "but you are to remain in bed."

She was gone, and so was the plan for the picnic that was to have been such fun. Margaret and Jed had planned to take his parents to their favorite picnic spot in the near-by greening glen, where they could enjoy the peaceful seclusion and be grateful each time all over again that they were privileged to live in such a lovely place.

There were busy sounds in the kitchen all morning, and Margaret could hear Kimmy crowing happily now and then. The doctor had ordered Kimmy to be kept away from her for fear of his contracting her illness. She was missing him dreadfully, and listened intently for every sound he made.

Soon she heard Mrs. Lansing admonish Kimmy, "You be good now while I go into the living room for a while." Then she could hear him pounding the tray of his high chair with his toy over the high keening of the vacuum cleaner.

Jed's mother was doing too much. Just doing the things that were absolutely necessary would have been enough to tire the older woman out. All this extra work and responsibility would not help her to like the place. She will never be satisfied to let Jed stay here and be a farmer, Margaret told herself. She turned her face to the window where the plum tree branches touched the glass.

(*To be continued*)

Little Wise Men

Lael W. Hill

They who have squandered nickels lavishly
On comic books, too many candy bars,
And every bauble their quick eyes could see,
Now hoard their pennies, counting them like stars.

At night they stack their treasure in small heaps
And total it again and yet again;
Each hides it in his pillow while he sleeps
And dreams about the magic moment when

Daddy will flaunt a brilliant flowered tie,
And mother smell of summer if she stir,
And dignity be theirs, who save to buy
Gifts rare as gold and frankincense and myrrh.

Mary S. Young Learned to Paint at Seventy-Eight

MARY S. Young, Salt Lake City, mother of eight children, and former matron of the Salt Lake and Manti temples, learned to paint when she was seventy-eight years old. Her paintings have been displayed at the Utah State Capitol, the University of Utah, the Lion House, and at the Brigham City exhibit.

Sister Young is also talented as a home decorator, as a poet, and, while her husband Robert D. Young was on a three-year mission to Australia, she successfullly owned and operated her own millinery shop. Later, when her husband was called to preside over the Manti Temple, she was serving as a Relief Society stake president. "Who has time to grow old?" she asks, "In this land of opportunity there is so much to learn." In her art work she hopes to portray "a little of the rare beauties of nature, God's marvelous creations." Recently, at the age of eighty-one she was honored with membership in the National Pen Women's organization. Her friend, Alice Packer Foutz, in a poem called "Lines to a Mother in Israel," expressed in lovely phrasing, some of Sister Young's outstanding characteristics, including the following lines:

It is the soul's celestial grace
That shines from out her gentle face;
It is the charm of heart and mind
That in her presence are combined . . . .

Ephemeral Moment

Thelma J. Lund

Morning comes
To find the glistening lands
Holding the shine of stars
In hoarfrost hands.

A Letter From Mother

My Dear Children:

How are you all this pleasant day? This is a lovely time of year, cool enough to stir us to action, yet warm enough to enjoy some outdoor activity, too. No complaints? It is one of the greatest blessings of life to have good health, and no complaints.

Thanksgiving Day is just around the corner and will bring another blessing with it, for it means that we will have our dear ones with us again for the fun and frolic of another celebration.

Festivals, we are told, are the answer to man's desire to lift himself above the commonplace, to escape from monotony, to taste of high days that he would experience in no other way. They are as sunlit peaks, above dark valleys, giving us new viewpoints, new dreams, and new ambitions.

Thanksgiving Day is a festive day that families should spend together, I believe. Enjoy other days with your friends, but this day should be a Mother's and Father's Day combined, with no child absent from the family circle if it is possible to be within it, or am I just wishing? You may not know, dear ones, but a mother would rather cook Thanksgiving dinner for her family than go to the finest restaurant in the world.

What else could be so rewarding as to hear her son say, "Oh, Mother! Your own home-made biscuits? What a treat!" Or her daughter ask, "Mother, why didn't I inherit your talent for making this delicious brown gravy?"

Of course, mother will be tired. Her feet will ache and her back will practically break before the final preparations are completed, but she will work with a song in her heart and a prayer on her lips, for the old days will come back again, and the past will mingle with the present, and she will thank God with all her heart for this opportunity of giving, and receiving and rejoicing, and of being young again with her beloved brood.

Maybe the old songs will be heard again throughout the house, the old stories with the jokes on each other and on Mother and Dad told, with the viewpoint and flavor of our experiences in the interim softening the outline somewhat. Maybe the loved new additions to our family will share at least a part of the day with us and partake of our enthusiasm and foolishness, and love us the more for it.

Please, dear ones, come early to our house. Let the celebration begin long before the dinner hour. I promise that good, appetizing aromas will come from the kitchen no matter how early you may arrive.

The anticipation of our happy day together fills me with joy and gratitude. Bring only your dear selves and your love. I thank God for every one of you!

Lovingly,
Mother,
Clara Horne Park

Autumn Rituals

Eunice J. Miles

When orchards flaunt their fruity wares
With super-aristocratic airs,
We welcome Halloweenish pranks,
And Pilgrim rituals of thanks.

NOTES FROM THE FIELD

Margaret C. Pickering, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for April 1950, page 278, and the *Handbook of Instructions*, page 123.

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Mary G. Sorensen

DANISH MISSION RELIEF SOCIETY MEMBERS GREET PRESIDENT BELLE S. SPAFFORD AT A MEETING IN AALBORG, DENMARK

Front row, at left: President Belle S. Spafford.

Second row, at left: Mary Kaiser, Secretary, Danish Mission Relief Society; third from left, Mary G. Sorensen, President, Danish Mission Relief Society.

The photograph was taken during the recent visit of President Belle S. Spafford to Europe, June, July, and August 1954.

Photograph submitted by Bernice S. Anderson

EAST RIVERSIDE STAKE (SALT LAKE CITY, UTAH), FIFTEENTH WARD RELIEF SOCIETY HONORS PAST PRESIDENTS AT LUNCHEON

March 16, 1954

Left to right: Annie Bailey (1945-1952); Genesee Roderick (1946-1948); Anna Schoenhals (1936-1941); Alice Buhrley (1931-1936); Irene Lawrence (appointed in 1952, present president); Ruth T. Jones (1941-1945); Edna Williams (1945-1946); Edith Price (January 1952-November 1952).

Bernice S. Anderson is president of East Riverside Stake Relief Society.

Photograph submitted by Cacia F. Margetts

WELLS STAKE (UTAH), WILSON WARD VISITING TEACHERS COMPLETE SEVEN YEARS OF ONE HUNDRED PER CENT VISITING TEACHING

First row, seated, fifth from the left, Edith H. Koelliker, visiting teacher supervisor.

Second row, seated, first at the right, Eliza R. English, class leader.

Third row, seated first from left, class leader Verda Pyper, a ward president.

Fourth row, standing, third from the left: Cacia F. Margetts, President, Wells Stake Relief Society; at Sister Margett's left, Janet Bettilyon, a stake class leader.

The seven years of one hundred per cent visiting teaching were completed in January 1954, although the picture was taken in the summer of 1953.

Photograph submitted by Ada S. Van Dam

NETHERLANDS MISSION, ROTTERDAM, HOLLAND, SINGING MOTHERS PRESENT MUSIC FOR VISIT OF PRESIDENT BELLE S. SPAFFORD

Front row, left to right: Renstje Vanderlinden, district supervisor; Maria S. Schippers, Secretary, Netherlands Mission Relief Society; Ada S. Van Dam, President, Netherlands Mission Relief Society; Marba C. Josephson, Associate Managing Editor, *Improvement Era*, and member of the general board of the M. I. A.; President Belle S. Spafford; Donovan H. Van Dam, President, Netherlands Mission; Nicholas Vanderlinden, First Counselor; Rinze Schippers, Second Counselor.

President Ada S. Van Dam reports the visit of President Belle S. Spafford and Sister Marba Josephson: "The picture is a Singing Mothers chorus in Rotterdam, with Sister Belle S. Spafford and Sister Marba C. Josephson as our visitors. It was an honor to have these two sisters as our guests, and we are sure that our Relief Society sisters in the Netherlands, as they recall the pleasant association they had with Sister Spafford and Sister Josephson, will consider them as true examples of all that is fine in womanhood. Their lives are of goodness, service, and humility, and we pay tribute to Sister Josephson and to our beloved Relief Society President, Sister Spafford, and we thank them for the wonderful influence their visit has left in our mission. It has had a far-reaching effect, and the sisters here will always remember the warmth of their handshake, the friendliness of their manner, the inspiring words they spoke, and their untiring devotion to the work of our Heavenly Father and to their fellow men. They brought blessings into our lives, and we are most grateful. The Netherlands Mission comprises all of Holland and the Flemish speaking part of Belgium. We have 3,419 members in the mission at the present time."

East Window

Maryhale Woolsey

At night, while sleep delays, I look at stars
And think, how lucky I, to have such view
Of skies!. . . Sunrises will be grand to watch,
From bed—a beauty-fest with comfort, too!

The morning dawns, with pink-gold glory bright
Against my eyes. Beauty it does not lack;
But slumber now is amorous, insistent . . .
I draw the shade—and let sleep have me back.

LESSON DEPARTMENT

Theology—Characters and Teachings of The Book of Mormon

Lesson 29—Instructions of Alma to His Sons

Elder Leland H. Monson

(Text: The Book of Mormon: Alma, chapters 36-42)

For Tuesday, February 2, 1955

Objective: To show how Alma's admonitions to his sons emphasize that only through keeping the commandments of God can we achieve happiness in this life and joy in the world to come.

IN the seventeenth year of the reign of the judges, Alma sensed an increase in iniquity among his people. He, therefore, called his three sons together and gave ". . . unto them every one his charge, separately, concerning the things pertaining unto righteousness . . ." (Alma 35:16). These three sons were Helaman, Shiblon, and Corianton.

Helaman Told of Alma's Conversion

Alma related to Helaman an account of his own sinful past, and how he had gone ". . . about with the sons of Mosiah, seeking to destroy the church of God . . ." (Alma 36:6). He recounted the appearance of the angel to him, who had said: ". . . If thou wilt of thyself be destroyed, seek no more to destroy the church of God" (Alma 36:9). Alma told Helaman that after these words he had fallen to the earth, ". . . and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs" (Alma 36:10). The other brethren, Alma told Helaman, had heard more words from the angel, but Alma declared that after he had heard the words of the angel addressed to him:

> . . . I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more. But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins (Alma 36:11-12).

The terrible responsibility which weighs upon a man who leads others

astray into unrighteousness was thus expressed by Alma:

> Yea, and I had murdered many of his children, or rather led them away unto destruction . . . Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds (Alma 36:14-15).

At last, however, Alma told Helaman, remembering the words of his father, Alma, prophesying to the people concerning the coming of the Son of God, had caused Alma to cry within his heart ". . . O Jesus, thou Son of God, have mercy on me. . . . I could remember my pains no more . . ." Alma added (Alma 36:18-19). Thus the teachings of his father had come to him in his extremity and given him guidance.

In speaking to Helaman, Alma also impressed upon him the joy of righteousness when he said, ". . . there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy" (Alma 36:21). The great joy which the Lord had since given to Alma as the fruits of his labors in bringing souls to repentance, was affirmed and the goodness of the Lord extolled when Alma spoke of his mercy. "And I have been supported under trials and troubles of every kind, yea, and in all manner of afflictions . . ." (Alma 36:27). Alma impressed upon Helaman the promise:

> Inasmuch as ye shall keep the commandments of God ye shall prosper in the land . . . inasmuch as ye will not keep the commandments of God ye shall be cut off from his presence (Alma 36:30).

Helaman Entrusted With Records and Other Sacred Relics

Alma entrusted Helaman with all of the records and other sacred relics, dating from early times. He impressed Helaman with the magnitude of his responsibility in keeping these sacred histories. He pointed out that these records had been instrumental in bringing many to a knowledge of God and of convincing many, including thousands of the Lamanites, of the error of their ways. In instructing Helaman regarding his record-keeping responsibility, Alma said:

> And I . . . command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept (Alma 37:2).

In speaking of the plates of brass, Alma said they had ". . . enlarged the memory of this people, yea, and convinced many of the error of their ways . . ." (Alma 37:8). In regard to the twenty-four plates [from which the Book of Ether had been abridged], Helaman was instructed to keep from the people the secret oaths and covenants contained therein and ". . . only their wickedness and their murders and their abominations shall ye make known unto them . . ." (Alma 37:29). Also entrusted to Helaman were the interpreters.

Alma used the Liahona, the compass which guided the Nephites to the land of promise, to teach an impressive lesson to Helaman. He reminded Helaman that this instrument was symbolical of things

spiritual, that it worked according to the faith and diligence of the people.

> For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land (Alma 37:44).

Instructions of Alma to Helaman

Sensing the needs of the people, Alma gave Helaman specific instructions regarding what he should teach. He emphasized that he should teach four things in particular:

(1) to have ". . . an everlasting hatred against sin and iniquity" (Alma 37:32).

(2) to "Preach . . . repentance, and faith on the Lord Jesus Christ."

(3) ". . . to humble themselves and to be meek and lowly in heart . . ."

(4) to ". . . never be weary of good works . . ." (Alma 37:32-34).

He further said: ". . . The way is prepared, and if we will look we may live forever" (Alma 37:46).

Concerning Helaman's personal welfare, Alma advised him to ". . . learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God" (Alma 37:35). He admonished Helaman to:

> Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day (Alma 37:37).

Alma's Commandments to Shiblon

Alma's instructions to Shiblon indicated his deep concern that his son should endure to the end. Alma was extremely pleased with Shiblon and commended him for the patience, diligence, and faithfulness which he had shown in adversity as a missionary among the Zoramites. He referred to the time when Shiblon was stoned by the people, and expressed "great joy" in him for his steadiness, but, at the same time expressed the hope that, ". . . as you have commenced in your youth to look to the Lord your God, even so I hope that you will continue in keeping his commandments; for blessed is he that endureth to the end" (Alma 38:2).

Alma further instructed Shiblon, after telling of his own conversion, that he should learn of him:

> . . . that there is no other way or means whereby man can be saved, only in and through Christ. Behold, he is the life and the light of the world. Behold, he is the word of truth and righteousness (Alma 38:9).

He admonished Shiblon that he should continue to teach the word, to:

> . . . be diligent and temperate in all things. See that ye are not lifted up unto pride; yea, see that ye do not boast in your own wisdom, nor of your much strength. Use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness (Alma 38:10-12).

Alma then warned Shiblon not to pray as the Zoramites with the intent to be heard and praised by other men; but always to acknowledge his unworthiness before God. Alma's instruction to both Helaman

and Shiblon end with the words ". . . Be sober. My son, farewell" (Alma 38:15 and 37:47).

Alma's Reproof to Corianton

We see from Alma's instructions to his third son, Corianton, that he was bitterly disappointed in the way Corianton had conducted himself while doing missionary work among the Zoramites, in contrast to the example set by Shiblon. Coming directly to the point, Alma said to Corianton:

. . . Now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom. And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry, and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel. Yea, she did steal away the hearts of many; but this was no excuse for thee, my son. Thou shouldst have tended to the ministry wherewith thou wast entrusted. Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:2-5).

In calling attention to Corianton's sins, Alma said:

And now, my son, I would to God that ye had not been guilty of so great a crime. I would not dwell upon your crimes, to harrow up your soul, if it were not for your good. But behold, ye cannot hide your crimes from God; and except ye repent they will stand as a testimony against you at the last day (Alma 39:7-8).

Owing to his weaknesses and to his youth, Alma counseled Corianton to seek advice and guidance from his older brothers, saying, ". . . ye stand in need to be nourished by your brothers . . ." (Alma 39:10).

In pointing out the grievousness of these sins, Alma explained to Corianton ". . . how great iniquity ye brought upon the Zoramites; for when they saw your conduct they would not believe in my words" (Alma 39:11).

Alma's Teachings on Plan of Salvation

Alma's explanations to Corianton about the plan of salvation, the universality of the resurrection; the separate states of the righteous and wicked between death and resurrection, the reasons for laws governing right and wrong, on punishment, and how mercy may claim the repentant; and the meaning of restoration, are among the most powerful and explicit found in all scripture. Alma foretold the coming of Christ, and explained that it was important for the people living then to understand that Christ would come to take away the sins of the world and to declare glad tidings. He asked:

. . . is not a soul at this time as precious unto God as a soul will be at the time of his coming? . . . Is it not as easy at this time for the Lord to send his angel to declare these glad tidings unto us as unto our children, or as after the time of his coming? (Alma 39:17, 19.)

Alma explained the resurrection to his son. He said that ". . . there is no resurrection . . . until after the coming of Christ" (Alma 40:2). He further elucidated, "Now there must needs be a space betwixt the time of death and the time of the resurrection" (Alma 40:6).

Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this

mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow. And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil (Alma 40:11-13).

Restoration Explained

Alma also carefully explained the meaning of the restoration, saying to Corianton:

. . . the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. . . . that the soul of man should be restored to its body, and that every part of the body should be restored to itself . . . . that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good. And if their works are evil they shall be restored unto them for evil . . . (Alma 41:2-4).

He emphasized the fact that no one must suppose that he shall be restored from sin to happiness, explaining that ". . . wickedness never was happiness" (Alma 41:10). The importance of earth life as a probationary period, and a period in which to learn to prepare oneself and to repent, was explained. Alma said:

And thus we see, that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God (Alma 42:4).

Alma perceived that his son did not understand the justice of God in the punishment of sinners. He, therefore, gave him a clear explanation of the plan of salvation as it applies to the laws of the gospel, and the blessings and penalties which come from obedience or disobedience. He explained, ". . .there is a law given, and a punishment affixed, and a repentance granted . . ." (Alma 42:22). He warned his son not to attempt to excuse himself for his sins through the process of denying the justice of God, which would bring condemnation upon his head. Alma entreated Corianton to ". . . let the justice of God, and his mercy, and his long-suffering have full sway in your heart; and let it bring you down to the dust in humility" (Alma 42:30).

Alma concluded:

. . . And now, my son, go thy way, declare the word with truth and soberness, that thou mayest bring souls unto repentance, that the great plan of mercy may have claim upon them. And may God grant unto you even according to my words. Amen (Alma 42:31).

Alma's great sermons to his sons give a clear explanation of God's great and eternal purposes, which were prepared from the beginning of the world and upon which salvation and redemption are based.

Questions on the Lesson

1. What instructions did Alma give to Helaman? to Shiblon? to Corianton?
2. Why was Alma disappointed in Corianton?
3. What is the meaning of restoration? How does it exemplify the justice of God?

Visiting Teacher Messages

Book of Mormon Gems of Truth

Lesson 29—". . . For Just As Surely As This Director Did Bring Our Fathers, by Following Its Course, to the Promised Land, Shall the Words of Christ, If We Follow Their Course, Carry Us Beyond This Vale of Sorrow Into a Far Better Land of Promise" (Alma 37:45).

Leone O. Jacobs

For Tuesday February 1, 1955

Objective: To point out that everyone has the power within himself to reach ". . . the land of promise . . ." by living by the words of Christ.

THE "ball" or "director" found by father Lehi, as the little band of travelers took their journey into the wilderness, was prepared by the Lord to show them the course which they should follow. This "director" was also called "Liahona," meaning "a compass." In comparing the words of Christ to the "director," Alma gives us a beautiful and fitting simile. The words of Christ are designed to point the way to that glorious land where we may live in the presence of God. How grateful we should be that the way is so clearly marked!

The simile continues in its application for, as Nephi observed, the pointers worked ". . . according to the faith and diligence and heed which we did give unto them" (I Nephi 16:28). Having a compass in our possession is no guarantee that we will reach our goal. It is important for us to remember that its practical value is in following its direction, unerringly.

The Nephites did not always find it easy to follow the "director." At times they faltered, were slothful in exercising faith and diligence, and then their progress was impeded. So it may be with us. A knowledge of Christ's words, and diligence, faith, and unswerving devotion in following them, is the price of attaining that "land of promise." Following Christ's words with faith is our directive in attaining our salvation.

When we know we are on the right course, that assurance gives us confidence to overcome the obstacles along the way and see the journey through. This assurance by Alma should increase each one's determination to follow the principles which will make his own arrival in the eternal "land of promise" a reality.

Time by the Heart

Vesta N. Lukei

Time is
So relative . . .
A moment of sorrow
Exceeds an hour of happiness
And joy.

Work Meeting—Selection, Care, and Use of Household Equipment

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Lesson 5—Ranges

Rhea H. Gardner

For Tuesday, February 8, 1955

THE purchase of a range for your kitchen represents a long-time investment. One purchased at the time of your marriage may still be serving the family when the food preparation load has greatly decreased. Much pre-planning should be done before the purchase is made. One company may currently offer as many as ten models, each different in size, special features, and cost.

In each price range there is a choice between a moderate-size model, with an extra large oven; a standard size, with a normal size oven and additional storage space; or a standard size with two ovens, enabling the user to bake at different temperatures or bake and broil simultaneously.

Such things as utility drawers, warming drawers, oven lights, pilot lights, automatic controls, and deep well cookers all add to the cost. Before selecting a range with these features, make sure that they will be put to profitable use.

The arrangement of surface units should be given serious consideration at the time the range is purchased. The safest arrangement is considered to be the straight line of units across the back of the range. Each utensil may be put in place, removed, or checked on without one having to reach over another kettle. It also leaves the front of the range clear for food service. The next best arrangement, so far as safety is concerned, is the one where there are two elements at each end of the range top. By careful planning, there is little need for one reaching over steaming kettles with this arrangement. Free space is available in the center for food service. The least safe arrangement is the one where all four elements are close together. Eighty-five per cent of all burns originating from the top of the range have been from the so-called "clustered arrangement" of cooking units.

The arrangement of switches is also worthy of serious thought. In homes where there are small children or very elderly folks who use the range, switches or push buttons above the cooking surface are safer in many ways. A safe, convenient arrangement and method of operation of heat controls, is one feature that might actually save money, even though it added to the cost of the particular model.

Careful study of your book of instructions will add to the efficient use of your range. Proper use of a range is an important part of its care. Prevent spillovers by not filling saucepans too full and not leav-

ing heat on high too long. When water begins to boil, turn the heat down. Slow boiling is just as effective as rapid boiling. Prevent unnecessary grease spattering by using moderate heats when frying and roasting. Aluminum foil placed under the unit (*with a hole in center for air*) saves time in cleaning.

When baking, arrange the tins so that the pans do not touch the sides of the oven or each other. This allows for circulation of hot air around each pan and prevents uneven baking. When baking on two racks, stagger the pans so one is never directly above another.

In order to preserve the beauty of a range, avoid harsh abrasives, sudden changes of temperature, and scratches. Even though the finish is labeled acid resistant, any acid food, such as vinegar, salad dressing, or fruit juices should be wiped up immediately with a dry cloth or paper towel. Follow with a thorough cleaning as soon as the range has cooled.

A ring of asbestos, cut to fit around the unit, will protect the enamel when large pieces of equipment are used. A general rule for all ranges states: for greatest efficiency of your range top, use utensils that are the same size as the unit on which they are used.

After each meal, when the enamel is cool to the touch, wipe the surface of your range with a damp, soapy cloth, then with one wrung out of clear, warm water. Burn off spilled food on open units, then remove with a soft brush rather than try to dig or scrape it off.

Cleaning the oven after each use will prevent grease and spillovers from baking into the enamel. When baking fruit pies and other juicy dishes, insert a sheet of aluminum foil under the tin or dish during the latter half of the baking period. However, serious damage has resulted when overcautious cooks have completely lined their ovens with foil in an attempt to keep them clean.

Electric roasters now have almost the versatility of a kitchen range. They may be used for roasting, baking, stewing, steaming, boiling, toasting, and frying. A convenient feature is that they may be connected to a regular outlet, thus requiring no special wiring. Stands especially designed for holding the roaster, are available in either table or cabinet style. This piece of equipment is especially suited to people who are not permanently located and do not want to invest in a range.

Thoughts for Discussion

1. The careful selection of the right kind of utensils and efficient methods of cookery will make for economical use of your range. Cite examples to prove this fact from your own experiences or those of others.

2. Have members tell of uses they have made of electric roasters.

3. Give plenty of time to informal discussion. Discuss methods and new cleaning agents for cleansing ovens, cautions to be taken, etc.

A Thought

Gene Romolo

No heart can be lonely
Where God is housed.

Literature—Literature of England

Lesson 45—"Wuthering Heights" by Emily Bronte

Elder Briant S. Jacobs

For Tuesday, February 15, 1955

Objective: To become better acquainted with the novel as an art form, and to weigh and consider Emily Bronte, and *Wuthering Heights*, as they relate to us.

IN LAST month's discussion we mentioned the life of Emily Bronte, and how her poems had integrity because they gave a true statement of the inward, intense events of her existence. Having thus met specimens of her art in cameo-size, we are now better prepared to approach her masterpiece. This novel is portrayed against a backdrop in harmony with Miss Bronte's memorable, natural characters and the reality which this passionate, haunting book achieves.

Wuthering Heights has been many things to many readers, starting immediately from the day of its publication in 1847, only a few months before Emily's death at age thirty. In her preface to the 1850 edition, Charlotte Bronte, Emily's sister, admits charges that some of the reading public have found the book "rude." In answer to the charge that her sister's book is rustic, Charlotte writes:

> I admit the charge, for I feel the quality. It is rustic all through. It is moorish, and wild, and knotty as the root of heath. Nor was it natural that it should be otherwise; the author being herself a native and nursling of the moors.

Aside from one lone reviewer who, by 1850, had sensed the power and genius of the novel, Charlotte, at least, understood the book and its significance, for she speaks of "the immature but very real powers" of this "first novel." Charlotte maintained that, as a creative artist, Emily's role was merely that of midwife, regardless of whether her creations are to be praised or blamed. In this we must agree. *Wuthering Heights*, of necessity, must be the spontaneous outgrowth of Emily's instinctive genius, since never in her life did she have contact with any literary school or dominant literary influence.

While Charlotte sought to explain *Wuthering Heights*, so it would be accepted, she, nevertheless, insisted on at least one element of grandeur within the novel: its sustained magnificent power. She also came near pointing out the true identity of the book as a prose poem, in which Emily's poetic powers, the real source of her genius, achieve a shattering interplay of forces, tensions, and various levels of interpretations. The Victorians felt this inexplicable power, but because it could not be explained, and because the book defied almost all conventions—of form, subject matter, plot, characterization, it was little read in the nineteenth century, since it was held to be a warped, chaotic book. Even as late as its 1929 edition, the *Encyclopedia Britannica* devoted but one sentence to discrediting Branwell Bronte's claim

to authorship, and another sentence to speak of *Wuthering Heights*. And that is all. Today most critics are ready to acknowledge it as one of the greatest novels ever written.

Plot of Wuthering Heights

The plot is neither overly complex nor lengthy; it fulfills its function perfectly, and without Emily's telling, it would be just another story:

Lockwood, a city dweller who for a time leases Thrushcross Grange, an isolated country estate, tells the story. He calls on Heathcliff, who owns Wuthering Heights, four miles away. Lockwood is so haunted by this visit, that he asks Nelly Dean, his housekeeper, what she knows of her neighbors. Nelly Dean, who had been a servant at Wuthering Heights when Heathcliff was brought to Wuthering Heights as an abandoned babe by the owner Mr. Earnshaw, sits up half the night telling Lockwood most of the novel.

Heathcliff had been reared in the Earnshaw home, but he was so teased and hated by Mr. Earnshaw's son, Hindley, that Heathcliff retreated more and more often to the wild countryside, accompanied by Hindley's sister, Catherine Earnshaw, who was a little younger than he. They had fallen in love, but because Heathcliff was a menial about the place with nothing to offer her, Catherine had turned from him to weak, mild, Edgar Linton, heir to Thrushcross Grange, who worshiped her. Heathcliff left Wuthering Heights in anger when he heard Catherine say that a marriage with him would degrade her.

Three years later Heathcliff returns, handsome, polished, and mysteriously wealthy. Catherine and Edgar are expecting their first child. Heathcliff is consumed by a desire for revenge on Hindley. He takes up quarters at Wuthering Heights where, through Hindley's weakness for gambling, he wins entire control over him and all his lands. At Thrushcross Grange, Heathcliff insults Edgar as a coward and taunts Catherine as loving himself alone. So torn is Catherine by the contrast between Heathcliff's strength and her husband's lame spirit, and between her feelings of love and hate for Heathcliff, that she becomes delirious, and for weeks is not herself. Through Edgar and Nelly Dean's constant care she is spared death, but her suffering has so changed her features that when the rash Heathcliff forces his way in to see her, he hardly knows her, and weeps that he has destroyed her. In a dynamic scene quivering with lightning, Catherine acknowledges her mistake in marrying Edgar. That evening she dies giving birth to a daughter, Cathy.

After Catherine's funeral Edgar begins a life of dedicated seclusion, living only for Cathy and the memory of his wife. Meanwhile, Heathcliff has married Edgar's sister, Isabella; however, he so maltreats her that finally, she escapes to a distant city to give birth to their son, Linton Heathcliff.

At his mother's death, young Linton is claimed by his Uncle Edgar, but Heathcliff insists on his rights as the father, and Linton comes to Wuthering Heights to live. Heathcliff has reared Hindley Earnshaw's son, Hareton, as a menial, refusing to give him any education, and teaching him to hate everyone but Heathcliff himself, whom Hareton worships. In contrast to Hareton, Heathcliff's own son, Linton, is a weakling. Although Linton is dying, Heathcliff contrives to have Cathy marry him. By agreeing to marry Linton, she returns to her father, Edgar, who is ill at Thrushcross Grange.

Thus, at his son Linton's death, Heathcliff receives Thrushcross Grange and all the Linton property, and Cathy comes to live at Wuthering Heights. She begins to educate young Hareton, and falls in love with him. Heathcliff, suddenly, haunted by Catherine's ghost, loses all his malice, and dies, leaving young Cathy and Hareton his property and every prospect of happiness.

Technique

In writing her novel, Miss Bronte faced the same problem as in her poetry: how to incarnate within her creation the convictions and

THE BRONTE SISTERS, ANNE, EMILY, CHARLOTTE
From an old Print of the Painting by Branwell Bronte

great conflicts within her heart without revealing more of her own secret emotions than she wished to share with the public. *Wuthering Heights* is far too intense a struggle ever to be recorded in first person; also such a viewpoint would make the novel appear too autobiographical, so Emily introduces Lockwood and Nelly Dean, both largely outside the main plot, and impersonal. By having most of the events happen in past time, and leading up to the present moment, Miss Bronte prepares the reader to accompany Lockwood as he observes the final scenes for himself. Never does the author intrude between the novel's action and the reader, nor does she editorialize in the usual Victorian manner. Her method of telling is one of directness and simplicity, catching exactly the wild, rough speech of country characters, then rising to crescendos of poetic power, followed by subtle, piercing passages of great effectiveness.

Word-Power

Consciously or innocently, Miss Bronte's purpose throughout the novel seems to be to give to her main characters, Catherine and Heathcliff, the strength and the natural powers which, as creatures of unknown, untamed nature, should be theirs. She draws many images from nature, from earth, and air, and fire, and from the lives of fierce animals. And she uses vigorous verbs: writhe, crush, bludgeon, rage, twang, tear, clutch, and shriek. The power of the book is not only in scene or descriptions, but in the rhetorical fireworks of the dialogue, again with figures drawn from nature:

> I perceive that people in these regions acquire over people in towns the value that a spider in a dungeon does over a spider in a cottage (chapter 7).

Treachery and violence are spears at both ends—they wound those who resort to them, worse than their enemies (chapter 17).

Throughout the novel, it is the extremes of emotion which are important; the causes of emotion are neither explained nor acknowledged.

Protest Against Spiritual Restraints

The following excerpts reveal the power of descriptions in the novel:

Joseph, the servant: you saw him, I daresay, up yonder. He was, and is yet most likely, the wearisomest, self-righteous Pharisee that ever ransacked a Bible to rake the promises to himself and fling the curses to his neighbors (chapter 5, paragraph 3).

My love for Linton is like the foliage in the woods: time will change it, I'm well aware, as winter changes the trees. My love for Heathcliff resembles the eternal rocks beneath: a source of little visible delight, but necessary. Nelly, *I am* Heathcliff! He's always, always in my mind: not as a pleasure, any more than I am always a pleasure to myself, but as my own being (chapter 9).

One time, however, we were near quarrelling. He said the pleasantest manner of spending a hot July day was lying from morning till evening on a bank of heath in the middle of the moors, with the bees humming dreamily about among the bloom, and the larks singing high up overhead, and the blue sky and bright sun shining steadily and cloudlessly. That was his most perfect idea of Heaven's happiness: mine was rocking in a rustling green tree, with a west wind blowing, and bright white clouds flitting rapidly above; and not only larks, but throstles, and blackbirds, and linnets, and cuckoos pouring out music on every side, and the moors seen at a distance, broken into cool dusky dells; but close by great swells of long grass undulating in waves to the breeze; and woods and sounding water, and the whole world awake and wild with joy (chapter 24).

Just as Emily Bronte felt smothered by the rigid social code which kept her father far distant from his children, which enforced loneliness and disdain upon old maids, and which was often concerned with the outer shell and appearance of religious and political institutions, so, in her novel, she releases her inner turmoil in her personal world of complete, inner freedom — a dream world of innocent, inevitable nature where only the laws of its own order are obeyed. Although her art was extremely subjective, welling up from the realm of the unconscious to be expressed on the page with stirring dramatic power, Miss Bronte's attitude toward her characters was one of complete detachment and amazing innocence. Often her vivid imaginings are truer than she knew.

In her novel is the great incarnation of the tensions which Emily Bronte suffered: the struggle and contrast between the gigantic disorder which she sees everywhere about her, and the inner peace which her poems express. The novel is so powerful because of the many tensions it contains: between romance and social restraint; between the innocent peace of childhood and the stern, sometimes cruel realities of maturity; between mythical force and rural isolation; between a brutal nature and over-polite civilization; between material and spiritual values, or the Other World as opposed to This World; between death of the spirit through resignation and inertia as opposed and subdued by achieving life through self-expression, action, and liberty.

In the final analysis *Wuthering Heights*, indeed the entire existence

of Emily Bronte, is a magnificent protest against those easy, man-made restraints which wither the spirit. Her great plea is for liberty of the human soul—liberty which is difficult to define because she deals with the realm of values which is itself most difficult to analyze — namely, the soul of man itself.

Questions on the Lesson

1. What is the relation between Emily Bronte's poetry and her novel?
2. In view of Emily's own plain, cloistered existence, how do you account for the great power and passion of her novel?

Social Science—The Constitution of the United States

(It is recommended that each Relief Society member read the text of the Constitution relating to each lesson as printed before the lesson)

Article IV

Section 1. Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be proved, and the Effect thereof.

Section 2. The Citizens of each State shall be entitled to all Privileges and Immunities of Citizens in the several States.

A Person charged in any State with Treason, Felony, or other Crime, who shall flee from Justice, and be found in another State, shall on demand of the executive Authority of the State from which he fled, be delivered up, to be removed to the State having Jurisdiction of the Crime.

No Person held to Service or Labor in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labor, but shall be delivered up on Claim of the Party to whom such Service or labor may be due.

Section 3. New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the Jurisdiction of any other State; nor any State be formed by the Junction of two or more States, or parts of States, without the Consent of the Legislatures of the States concerned as well as of the Congress.

The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State.

Section 4. The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened) against domestic Violence.

Article V

The Congress, whenever two-thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two-thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and Purposes, as part of this Constitution, when ratified by the Legislatures of three-fourths of the several States, or by Conven

tions in three-fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress; Provided that no Amendment which may be made prior to the Year One thousand eight hundred and eight shall in any Manner affect the first and fourth Clauses in the Ninth Section of the first Article; and that no State, without its Consent, shall be deprived of its equal Suffrage in the Senate.

Article VI

All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution as the Confederation.

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

Article VII

The Ratification of the Conventions of nine States shall be sufficient for the Establishment of this Constitution between the States so ratifying the Same.

Articles

In Addition to, and Amendment of, The Constitution of the United States of America

Article I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article II

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms shall not be infringed.

Article III

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

Article IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the person or things to be seized.

Lesson 11—Its Form and Content—Articles IV, V, VI, and VII and Bill of Rights, First Four Amendments

Elder Albert R. Bowen

Texts: *Your Rugged Constitution*, (*Y. R. C.*), pp. 157-203; *The Constitution of the United States, Its Sources and Its Application*, (*C. of U. S.*), pp. 156-219.

For Tuesday, February 1955*

Objective: To study the relationship between the National Government and the states; the provisions for amendment of the Constitution; the miscellaneous provisions; and the first four Amendments in the Bill of Rights.

IN the two previous lessons we have studied the first three Articles of the Constitution which deal with the three separate departments of Government: namely, the Legislative, the Executive, and Judicial Departments. We shall now consider the remaining four Articles of the Constitution as originally framed.

Article IV—Relationship Between States and Federal Government (*Y. R. C.* pp. 157-169; *C. of U. S.* pp. 156-169).

Section 1 provides that "Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State." In other words, no state may refuse recognition to such public acts, records, or judicial proceedings of every other state. They must be given the same recognition to which they would be entitled in the state where made. As an example, a marriage performed in one state and recognized by the laws of that state is good in every other state.

Section 2, clause 1 provides that "The Citizens of each State shall be entitled to all Privileges and Immunities of Citizens in the several States." This provision of the Constitution has been further extended by the Fourteenth Amendment. The object of this provision is to prevent a citizen of one state from being considered or treated as an alien in another state. Thus, if a citizen of California goes to Oregon, he is entitled to all the privileges enjoyed by a citizen of Oregon. Privileges and immunities are the fundamental privileges enjoyed under all free governments.

Section 2, clause 2 provides for the extradition of criminals who flee from justice into another state from the one in which the crime was committed. Upon application of the aggrieved state, the governor of the state to which the fugitive from justice has flown is bound to deliver the fugitive to the authorities of the state making the demand for his return.

Section 3 provides for the admission of new states and territories to the Union. Congress has this power of admission exclusively. The only limitation on the power is that in creating a new state, Congress may not take away any territory from an existing state without its consent.

*It is recommended that those Relief Societies whose meeting date would fall on February 22d, use the fifth Tuesday in March to bring the social science lessons up-to-date.

By this section also Congress has the power to make rules and regulations respecting territories of the United States, to dispose of their property.

Section 4 guarantees each state a republican form of government and imposes upon the United States the duty to protect each state from invasion, and upon application of the state, from domestic violence.

Article V—Method of Amending Constitution (*Y. R. C.*, pp. 171-179; *C. of U. S.*, pp. 170-175)

Article V of the Constitution outlines the method of amending the Constitution. This may be accomplished by both houses of Congress presenting a joint resolution of amendment to the legislatures of the various states. Upon adoption of such joint resolution by three-fourths of the states, the Amendment becomes effective. This method of amendment is the one which has been universally followed in all the amendments thus far adopted.

The other method of amendment provided in the Constitution is for the legislatures of two-thirds of the states to apply to Congress for the calling of a convention to propose amendments to the Constitution. Amendments proposed by such a convention become operative when adopted by the legislatures of three-fourths of the states.

Article VI—Supremacy of Constitution (*Y. R. C.*, pp. 181-187; *C. of U. S.*, pp. 176-184)

Article VI of the Constitution contains its general provisions. Section 1 made the debts of the National Government, prior to adoption of the Constitution, the debts of the new Government.

Clause 2 provides that the Constitution of the United States, the laws of the United States made in pursuance thereof, and all treaties made under the authority of the United States, the supreme law of the land. The judges in all states are bound thereby, anything in the law or Constitution of any state to the contrary notwithstanding.

Clause 3 provides that all Senators and Representatives of the United States, members of state legislatures, and all executive and judicial officers of the United States, and of the several states, shall be bound by oath or affirmation to support the Constitution of the United States.

Article VII—Ratification of Constitution (*Y. R. C.*, pp. 189-193; *C. of U. S.*, pp. 185-192)

Article VII provided that upon ratification by the conventions of nine states the Constitution should be established. Nine state conventions had acted by June 21, 1788.

Bill of Rights (*C. of U. S.*, pp. 194-197)

In 1789, the first Congress assembled under the new Constitution submitted to the states twelve proposed Amendments to the Constitution. Ten of these Amendments were adopted by the requisite three-fourths of the states and became a part of our Constitution on June 15, 1791. These first Ten Amendments are popularly known as the "Bill of Rights." In this lesson we are considering only the first four Amendments of the Bill of Rights.

During the debates on the question of the adoption of the Consti-

tution, the criticism most frequently leveled against it was that it contained no Bill of Rights to guarantee what were considered the fundamental rights of the individual against encroachment by the Government. Such formal statements or guarantees were a common feature of the state constitutions. Ideas contained in these Amendments stemmed from declarations as far back as Magna Charta (1215). They found expression in the English Petition of Right of 1628 and the English Bill of Rights of 1688. They were proclaimed by the Stamp Act Congress of 1765, the First Continental Congress of 1774, and by the Declaration of Independence. These pronouncements were so deeply imbedded in the thinking of Americans that formal, written recognition of them was deemed vital to the popular acceptance of the new Government.

The guarantees and prohibitions contained in the first Ten Amendments apply only to the National Government and not to the states. Most state constitutions, however, contain similar pronouncements as restrictions upon the state governments, forbidding their encroachment into the basic individual rights and liberties of their citizens.

First Amendment

Freedom of Religion, Press, Speech, Assembly, and Petition (Y. R. C., pp. 196-197; C. of U. S., pp. 197-206)

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

It will be remembered that many of the colonists left England because of religious persecution. Laws were enacted in England which required the people to support the established church whether or not they belonged to it. At times the persecution of the non-conformists was very severe. In nearly all of the colonies provision was made by law for the support of an established church. Strangely enough some of the colonial governments were guilty of religious persecution of non-conformists, notwithstanding they themselves had been the victims of such treatment. Rhode Island was one colony which was founded upon the proposition of complete religious freedom and the complete separation of church and state. This principle was adopted by the First Amendment.

This amendment also prohibits Congress from passing any law interfering with complete freedom of individual conscience. Every person in this country is guaranteed the privilege of believing or accepting, or not believing or accepting any religious principle he chooses to espouse or reject. However, it must be remembered that the First Amendment does not permit individuals to break the law under the guise of belief. Thus the laws may not be broken and immunity therefrom claimed because illegal practices are advocated and taught under the guise of religion. Neither can an individual refuse to support the Government, such as in time of war, because he belongs to a church which repudiates war on any ground or reason and even though grounded upon religious belief. Thus the so-called "conscientious objector" is

not excused from supporting the Government in time of war.

Freedom of speech and of the press are two of the great rights guaranteed to citizens by the First Amendment. Such freedom of expression was one of the rights most dearly cherished by the founding fathers and was a principle for which they had been required to fight throughout the struggle with the English government. It was but natural that the protection of these great rights should have been uppermost in the minds of the founding fathers. A citizen may therefore speak and write anything he chooses so long as he does not violate the laws against defamation of character which we know commonly as libel and slander. Libelous and slanderous writing and sayings are punishable under the law; and a person guilty of either is subject to payment of damages to the aggrieved party.

The right to free speech and press is not unlimited. One may criticize or say anything one chooses against the Government so long as it is honest criticism. One may not, on the other hand, incite treason or rebellion against the Government under the guise of freedom of speech and press. Similarly, one may not abuse this great privilege of free constructive criticism to cripple the necessary operations of Government. This is true, especially, in time of war. The Supreme Court of the United States has said the following on this subject:

> Freedom of the press may protect criticism and agitation for modification or repeal of laws, but it does not extend to protection of him who counsels and encourages the violation of the law as it exists. The Constitution was adopted to preserve our government, not to serve as a protecting screen for those who, while claiming its privileges, seek to destroy it.

Other great principles of the First Amendment are the protection of the right of the people peaceably to assemble, and to petition Government for redress of grievances. The assembly, however, must be peaceable and must not violate the rights of other citizens. Furthermore, public meetings of this character are subject to regulations designed to safeguard the public order and to insure others of the right to the use of the streets and other public places to which they are likewise equally entitled.

The right to petition for redress is a basic right of all free peoples and may not be denied under our Constitution.

Second Amendment — Right to Bear Arms (*Y. R. C.*, pp. 198-199; *C. of U. S.*, p. 206).

> A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms shall not be infringed.

In the Declaration of Independence complaint was made that kings had disarmed the people. This amendment was intended as a safeguard against Government usurpation of authority not given by the Constitution to the National Government. This does not, however, confer upon the lawless the right to carry concealed and dangerous weapons for the purpose of preying upon other citizens. The traffic in and sale of firearms may be regulated by law. Amendment Two guarantees that the weapons to make secure the militia for the protection of the people may not be denied to the people.

ORGAN BOOKS for Church and Home

.... At the Console—Hammond Organ 1.50
.... At the Console—Consonata Organ 1.50
.... Chancel Echoes—Hammond Organ 1.50
.... Chancel Echoes—Consonata Organ 1.50
.... Consonata Concert Album —Vols. 1 & 2 ..... ea. 1.00
.... Devotional Organ Album—Asper 2.50
.... Lorenz Folio of One Page Voluntaries—Vols. 1, 2, 3, 4 ..... ea. 1.25
.... Music For the Consonata—Vols. 1 & 2 ..... ea. 1.50
.... Organ Musings 1.50
.... Organ Voluntaries—Schreiner—Vols. 1 & 2, ea. 3.50
.... Organ Melodies—Landon.. 1.50
.... Preludes For Service 1.25
.... Preludes For Worship 1.25

— Music Sent on Approval —
Use this advertisement as your order blank

DAYNES MUSIC COMPANY
45-47 South Main
Salt Lake City 1, Utah

Please send the music indicated above.

☐ On Approval ☐ Charge
☐ Money Enclosed

Name .....
Address .....
City & State .....

Third Amendment — Quartering of Soldiers (Y. R. C., pp. 200-201; C. of U. S., page 207)

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war but in a manner to be prescribed by law.

The colonists were particularly sensitive to the quartering of troops in their midst by the British Crown. They looked upon the soldiers which King George III sent to America as a menace to their liberties. They voiced objection to the practice in the Declaration of Independence.

In early times kings resorted to the practice of quartering troops upon rebellious subjects, or upon one who had incurred the royal disfavor, as a means of punishment. They also sent troops into localities or towns and required the inhabitants to take them into their homes and feed them. Oftentimes this was required without any payment or reimbursement for such expense to the owner. Standing armies were regarded as the instruments of lawless power. It will be remembered that many of the troops sent to America prior to the Revolution were mercenary troops rented to the British by the Hessian princes.

Fourth Amendment — Arrests and Searches — Warrants (Y. R. C., pp. 201-102; C. of U. S., pp. 208-210)

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

In colonial times it was common practice for magistrates to issue what were called "Writs of Assistance." These documents were general search warrants which permitted officers to invade homes and private premises where they suspected illegal goods might be concealed or where suspected persons might be hiding. This form of warrant had also been used in England; and there were cases in England where such writs had been used to secure evidence to convict men of crimes. The early Americans strongly resented this practice and fought against it. It was regarded as illegal; a violation of the ancient English axiom that "A man's home is his castle."

Under this Amendment it is guaranteed that no search of private premises may be made to apprehend a person suspected of crime, or a seizure made of private papers without a warrant sworn to under oath describing or naming the person and the articles to be seized.

The Fourth Amendment protects every citizen against unauthorized invasion of his premises and seizure of his private effects and papers. No person may be searched unless he is lawfully arrested or charged with a crime. Furthermore, seizure of private papers to be used as evidence in court against the owner is tantamount to making him give testimony against himself, which is prohibited by the Fifth Amendment.

Questions on the Lesson

1. What is the meaning of "Full Faith and Credit" under the Constitution?
2. Describe briefly how the "Privileges and Immunities" of each citizen are protected by the Constitution.
3. How are new states and territories admitted to the Union?
4. Does the Constitution prescribe the form of Government of the states? What form is prescribed?
5. By what method may the Constitution be amended?
6. What constitutes the "Supreme Law of the Land" under the Constitution?
7. Why are the first Ten Amendments to the Constitution called the "Bill of Rights"?
8. What was the "Bill of Rights" designed to accomplish?
9. How did the founding fathers regard a state supported church?
10. Does "Freedom of Conscience" sanction unlawful acts in the name of religion?
11. How far may a citizen go in his criticism of the Government?
12. What are the limits of the right of assembly under the Constitution?
13. Under the Second Amendment may all citizens carry weapons? Why not?
14. How are the rights of citizens protected by the Fourth Amendment?

Europe
In 1955
For Details
Write or Phone:
VIDA FOX CLAWSON
966 East South Temple
SALT LAKE CITY 2, UTAH
Phone: 4-2017

It's awaiting You . . .

YES there is still a tremendous amount of outstanding instruction and use awaiting you in this and other copies of the *Relief Society Magazine*. Your editions may be handsomely bound at the West's finest bindery and printing plant for $2.50 cloth bound and $3.50 leather bound per volume plus postage for mail orders. Follow these postage rates if you send your order by mail:

Distance from Salt Lake City, Utah	*Rate*
Up to 150 miles	.35
150 to 300 miles	.39
300 to 600 miles	.45
600 to 1000 miles	.54
1000 to 1400 miles	.64
1400 to 1800 miles	.76
Over 1800 miles	.87

Leave them at our conveniently located uptown office.

Deseret News Press

31 Richards St. Salt Lake City 1, Utah

Phone 4-2581

A Different Christmas Wreath

Elizabeth Williamson

A very attractive and fragrant gift which you can make at the holiday season for your friends who love to cook is an herb wreath. Around a wire frame, not more than twelve inches in diameter, tie on, as the base, rosemary branches. Add pieces of sage, bay leaves, thyme, and basil. Wrap up small onions in red cellophane. Wrap pieces of garlic in white cellophane. Tie on small red peppercorns. These will add color accent to the wreath. The wreath can be hung above the stove, where it will be convenient and inspirational for the soups, meats, stews, and omelettes.

These herb wreaths make fine bazaar gifts, and you will find them disappearing very rapidly.

Reflection

Pansye H. Powell

As the smallest drop of dew
Reflects each rainbow hue,
A little child may be
Proof of Divinity.

FOR MOMENTS OF

SPIRITUAL READING

1. ISRAEL! DO YOU KNOW?—Le Grand Richards

With missionary vigor, the author reminds Jewish people everywhere of the great promise made to them, how the reuniting of the House of Joseph and the House of Judah will be accomplished, and how it is presently being fulfilled. The book has vitality, is easy to read, and clearly interprets the Divine purpose of the Lord. **$2.00**

2. COLONIA JUAREZ—Nelle Spilsbury Hatch

Here's the colorful and exciting story of one of the most fabulous towns on the American continent. It's written by an excellent story teller who has a thorough, first-hand knowledge of the town's amazing history, and who relates with warmth and feeling many of the human experiences of its populace. **$3.50**

3. STALWARTS OF MORMONISM—Preston Nibley

A collection of brief pioneer biographies comprises the text of this handsome volume. The stories reveal the stalwart character of L.D.S. men and women who lived unselfishly and followed the path of righteousness. Life experiences in this book range from the poet who wrote by the light of the campfire to the Old World artisan who helped to pioneer the industrial development of Zion. **$2.50**

4. FOR TIME OR ETERNITY—Mark E. Petersen

All parents will be delighted with this book. Written in simple story form, it relates the experiences of Sue and Bob as they make preparations for a Temple Marriage. Invaluable for instruction purposes, it thoroughly explains the spiritual symbolism and the true significance of the Temple Marriage ordinance. **$2.00**

Deseret Book Co.

44 East South Temple -- Salt Lake City, Utah

Gentlemen:
Enclosed you will find ( ) check ( ) money order ( ) charge to my account the following amount $..... for the encircled (numbered) books: 1 2 3 4

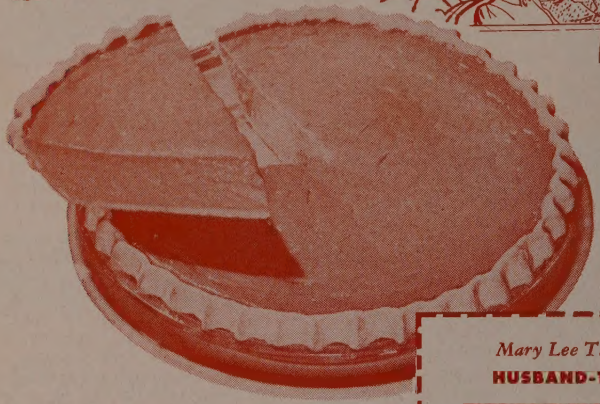
Name .....

Address .....

City ..... Zone ..... State .....

Residents of Utah include 2% sales tax.

♫ Over the highway and through the town
To Grandmother's house we'll hie,
She knows the thing that makes us all sing—
Her wonderful pumpkin pie! ♫



You needn't be a grandmother, of course —or even a mother—to make the finest pumpkin pie anybody ever put a fork to. Mary Lee Taylor's recipe and Sego Milk's creamy goodness practically guarantee enthusiastic praise.

LOOK MA — NO BUTTER!

You don't need butter—or cream, either —for this pumpkin pie. And only *one* lone egg for each big delicious pie you make.

That's part of the magic of Sego Milk. It takes the place of costlier ingredients in so many tempting and nutritious dishes.

You'll make this pie? *Good!* It *will* be!

Mary Lee Taylor's

HUSBAND-TESTED

PUMPKIN PIE RECIPE

Turn on oven and set at 450° (extremely hot).

Mix in a bowl

- ¾ cup brown SUGAR
- 1 tablespoon FLOUR
- ½ teaspoon SALT
- 2¼ teaspoons PUMPKIN PIE SPICE

Add and stir until smooth

- 1½ cups cooked or canned PUMPKIN
- 1½ cups SEGO MILK
- 1 slightly beaten EGG
- 2 tablespoons dark MOLASSES

Pour into a 9-in. pie pan lined with unbaked pastry made with pie crust mix. Bake on center rack of oven 15 minutes, then reduce heat to 325° (low moderate). Bake about 40 minutes, or until firm. Cool before serving.